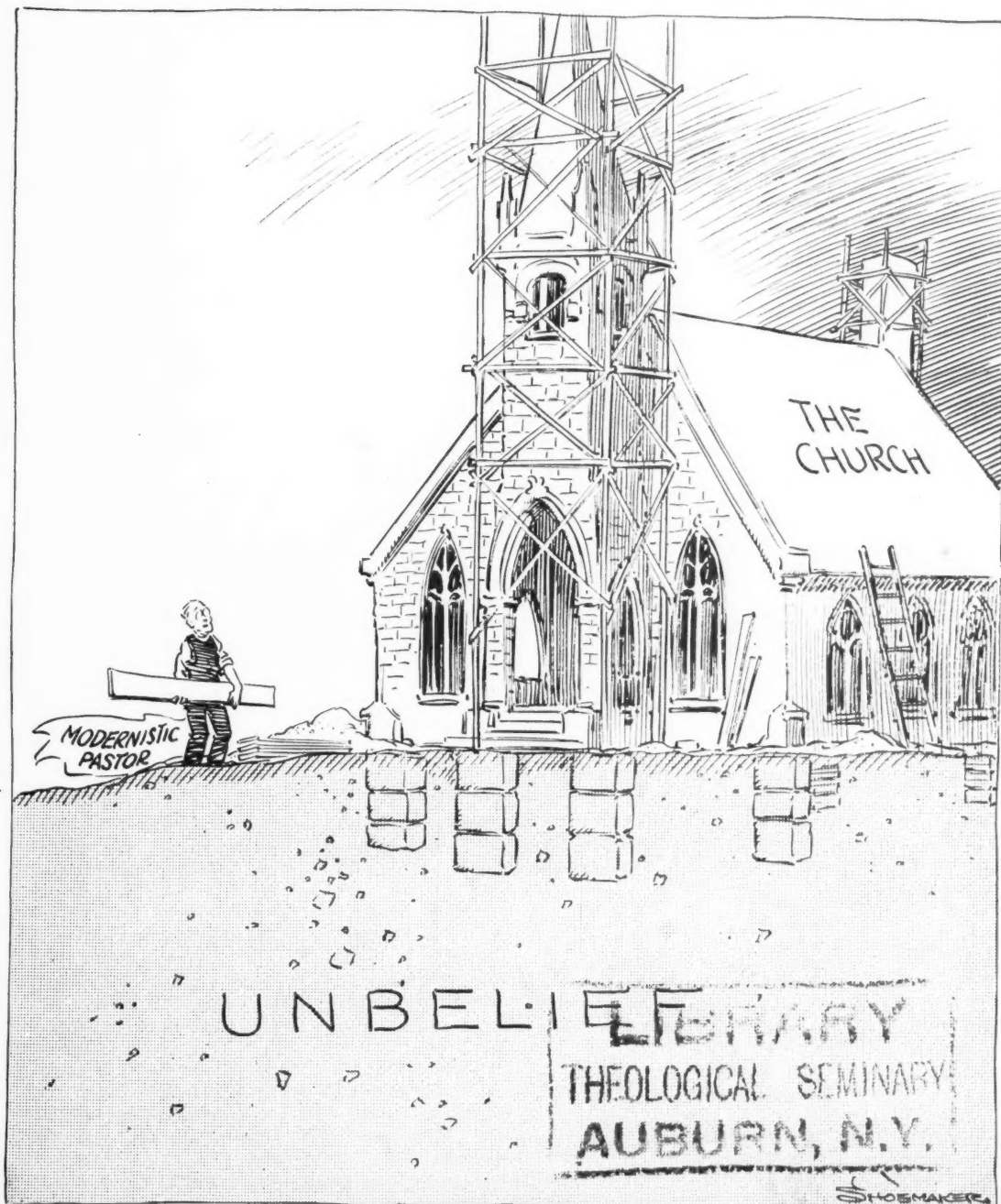


# MOODY BIBLE INSTITUTE MONTHLY

APRIL • 1934



Building on Sand

Courtesy of The Chicago Daily News

# Thousands of Mountain Children Call for Testaments

*Remarkable Response Given to the Offer of a Testament for Memorizing Scripture. Over 11,000 Children Have Each Learned Twenty-Eight Verses During the Present School Year in Order to Secure a Testament*



A Kentucky mountain school. Here is good soil in which to sow the seed of the Word.

The Fund for supplying them is completely exhausted. We must not disappoint these boys and girls who have worked so faithfully to possess a Testament of their very own.

A Kentucky teacher writes: "Sixteen pupils completed the memory work. They were so enthused that they even came in at play time or stayed after school to read to me. The pupils are eagerly watching the mail for the Testaments."

Unless help comes from lovers of the Word of God we cannot longer continue responding to such calls as this.

## *Many Entire Communities are Without Sunday Schools or other Bible Instruction for the Young People*

These may be quickly evangelized with the printed page through the public schools. Teachers and children are eager to receive Moody Colportage books and portions of the Bible. God is richly blessing this means of giving the Gospel to these who have been so long neglected.



What possibilities for Eternity are wrapped up in these young lives if only they can be saved now!

### **Don't You Wish to Share in Such Work as This?**

#### **Fifteen Led to Christ**

Edison, Tenn.

Last September twenty-five of my students won your Testaments. They were greatly pleased and all read them through some time ago. Not long ago a revival meeting was held at that place, and the influence of your literature and Testaments led fifteen out of the twenty-five to Christ.—N. L.

#### **Wonderful Response from Pupils**

Fonde, Ky.

A few weeks ago you replied to my request for New Testaments for students who memorized certain passages of Scripture. The response and appreciation from the student body has been wonderful. Eighteen have accepted Christ publicly and much interest is still being taken. Thirty-eight more students have memorized the required selections and we would appreciate Testaments for them.—G. C. D.

#### **Seventeen Have Given Their Hearts to God**

Monterey, Va.

Of my thirty pupils, twenty-one have memorized the Scripture material according to your requirement. I feel that your organization is doing a wonderful work. The books we ordered from you several years ago are in constant use. Many of the children have read them over and over. Of my group of children about seventeen have already given their hearts to God. I shall be happy when the others come!—Mrs. H. McG.

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**\$5.00** will supply Moody books, Gospels and Testaments for an entire school and will be read by the home folks, too. Any amount larger or smaller thankfully received.

THE BIBLE INSTITUTE COLPORTAGE ASS'N,  
847 N. Wells St., Chicago

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# Moody Bible Monthly

Continuing THE CHRISTIAN WORKERS MAGAZINE  
and THE INSTITUTE TIE

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April, 1934

## "It Is His

## Command-

## ment;

## I Have No

## Choice"

So reads a recent letter. And the writer went on to say how deeply the Lord has burned into his heart the conviction of his duty and privilege toward Israel. This conviction, furthermore, he had experienced only after faithful study of God's Word, not from man's opinions, but only from the revealed teaching of the sacred page itself.

And it has been this soul-conviction of hundreds of the most consecrated and faithful of His followers, that has made possible the world-wide reach of the Gospel testimony of the American Board of Missions to the Jews.

Dear reader, can you afford to say No when God has said Yes? You do know that concerning the Jew He has told you, "that through your mercy they also may obtain mercy." Romans 11:31. As a true child of God, born again by virtue of His blood shed for you at Calvary, Have you really any choice when He has once commanded?

And may we offer you the fellowship of the ever enlarging family circle of the dear ones who hold us up in prayer and gift day by day, in behalf of that people which are to God as the apple of His eye? It's a good fellowship, and we think you'll be happy you joined yourself to us. At least isn't it worth trying just once?

Our work still merits your every confidence. It is a program of world wide Gospel testimony to the Jews. Your fellowship in prayer and gift is always welcomed and appreciated. THE CHOSEN PEOPLE is of course sent to all contributors.

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# Moody Bible Monthly

APRIL, 1934

## EDITORIAL NOTES

*I know thy works, that thou hast a name that thou livest, and art dead.*—Revelation 3:1.

It is remarkable that in this delineation of the church in Sardis not a word is said of their being defective in the orthodoxy of doctrine, and not a word of any conflict with error. **Cut from the Loaf** They were attacked neither from without nor from within, neither by heathendom nor heresy. There were no persecutions, no Nicolaitanes, or Balaamites or Jezebelites. Not having to contend for the faith they doubtless had lost a true appreciation of it. They were not formally renouncing it. They still professed it. Yet they had lost it.

It is a powerful illustration of the benefits which have come to us from the rise of heresies. Not that the heretics are any the less to blame, but as things are in this dispensation, we must so teach the truth, always in love indeed, yet so definitely that we shall call forth opposition. If we do not do this we are in danger of losing our own hold upon it.

Because of the heresies in the past, the intelligent believer of today has both a more accurate and a fuller conception of the truths of the gospel than had the uninspired primitive Christians. It shows the importance of having to contend earnestly for the faith. Hence how senseless is that hue and cry now so rampant against those who will not yield any part of the truth for the sake of a seeming unity?

We must endeavor to keep the unity of the Spirit in the bond of peace, but never by means of holding back or ignoring the truth. Better sacrifice a mere seeming of unity than suffer the light to go out of our own true witness for Christ, which is the only unity visible to us that God approves of. No church is a candlestick without it. —Bishop William R. Nicholson, D. D.

\*\*\*

The material of our present issue was put together with young pastors especially in mind. We hope they will read "Cut from the Loaf," and learn something from the wisdom and experience of the great man of **For Young Pastors** God whose words on Revelation 3:1 are there quoted. We say the same about the resumé of Mr. Gordon's address on "The Mosaic Code," for there is more than one strong sermon there that is greatly needed in these times. And how vital it is that young shepherds should be reminded of their responsibility for the lambs of the flock as set forth in the understandable words of the late R. A. Torrey! They will obtain help too, for the administration of their parishes from looking at the different sides of Christian

giving as set before us briefly by three men who have thought much upon it.

Probably most of the young pastors among our readers will turn at once to what Mr. Guy has to tell them about "The First Decade of a Pastorate," but at the same time let them not overlook the article from our brother in British Columbia on "Christianity Not a Religion but a Gospel," nor Professor Schuler's modest homily on "The Gospel in Song." Oh, how much the right kind of songs and hymns has to do with the salvation and upbuilding of souls in Christ!

We have kept to the last a mention of Professor Allis' serious warning, "The Short Bible—Its Meaning and Menace." Only an abridgment of his address is here given because of the wealth of other material requiring space, but the delivery of the complete address occupied an hour and fifteen minutes at the Founder's Week Conference of the Moody Bible Institute last February. Nevertheless, it was listened to intently by audiences of well on to three thousand people that overflowed into two halls in addition to the main Auditorium of the Institute. Observing the strained attention of the hearers—something like eighteen hundred of them in the main Auditorium—one auditor on the platform remarked that it spoke well not only for the speaker, but the audience also. Such interest for such a length of time, he thought, bore witness that the hearers knew the content of the Bible and believed it to be the inspired Word of God.

Read the professor's article, brethren, and warn your people against the "Short Bible," and do not forget also what was said in these pages some time ago about Moffatt's translation, which also is a menace of a different kind.

\*\*\*

We have read a letter from a Presbyterian minister addressed to a friend of his from which we have received permission to quote. The writer confessed that on his graduation from the theological seminary, he "lacked convictions on nearly all of the fundamental doctrines of the faith," due to the modernist teaching he had received. His early faith in and zeal for evangelical teaching was not according to knowledge, he admits, and therefore it was the easier for the seminary teaching to rob him of it. But he tells us that the robbery was accomplished so suavely and in the use of such fine phrases, that for a long time he was unable to see it in its true light. It was the reading of Ernest Gordon's book, *The Leaven of the Sadducees*, during a vacation period, that awakened him to the

peril of his position. And he now says: "I have discarded eighty-eight modernist books in my library, discontinued my subscriptions to liberal magazines, and substituted sound evangelical literature in their stead." Some ten years ago, he signed the "Auburn Affirmation" promoted by the modernists in his denomination, but now he has withdrawn his endorsement of it.

We would not conclude this editorial note without again recommending not only to the young pastors among our readers, but the older ones as well, that invaluable book, *The Leaven of the Sadducees*. If anything ought to stir the thinking and acting of evangelicals it is the facts therein narrated by Ernest Gordon concerning Unitarianism, Modernism, the apostasy, seminaries, the Religious Education Association, and the like. The book is put out by the Bible Institute Colportage Association, 843 North Wells Street, Chicago, in cloth, \$1.50, and paper, \$1.00. After reading it there will be a clearing out of modernist books from other ministers' libraries, and the discontinuance of subscriptions to liberal magazines, and the substitution of sound evangelical literature in their place.

\*\*\*

The British-Israel Federation of Canada advocates as the only solution of the world's economic trouble, a return to God and obedience to His laws, by which they mean the Ten Commandments and the Mosaic statutes which interpreted and enforced them.

**What God Spoke to Moses** They have asked us to co-operate with them to the extent of bringing the subject to the attention of our readers. We do not object to doing this, but with the understanding on the part of the Federation that in no way are we identified with the British-Israel school of biblical interpretation, and indeed that we oppose it as unscriptural and hence injurious to the Christian faith and hope.

We improve the occasion to grant their request in this issue however, because we are publishing on another page a resumé or review of an unusual address, entitled, "The Mosaic Code—Some Analogies and Contrasts," by the president of the Virginia Bar Association, who like ourselves, is not a British-Israelite. He is an elder in good and regular standing in a Presbyterian church of Richmond.

The views of the Canadian Federation, and those also of the Virginia lawyer, remind us of the teachings of the late Henry George, economist, philosopher, and social thinker of fifty years ago, the reading of whose works today is recommended by John Dewey as one of the first steps to permanent economic recovery. Henry

George also urged that we get back to Moses.

But the difficulty with most of these thinkers is that they do not tell us *how* to get back to Moses. When, for example, we have spoken to British-Israelites about the return of our Lord we have met with little response. And yet it seems to us that no one who really knows the Bible can believe that God's laws will ever be obeyed in this land or any other, until Christ comes again. And when He comes again, we do not think it is a British-Israel that will receive the kingdom at His hands, but the Israel that we have always recognized as identical with the Jew of history. And the place in which the kingdom will be realized and manifested is Jerusalem.

But we trust these words will only stimulate our readers to read the resumé of Lawyer Gordon's address. Observe what he says about a "philosophy of labor" based upon the fourth commandment, "kidnaping" based upon the sixth, "woman's rights" and the "rights of property" based upon the seventh and eighth, and offenses against the social order based upon the ninth and tenth. Especially note toward the close the reference to the home training of our children. It will be at once a rebuke and a tonic to review with this Virginian what God would have us learn and obey in "the Mosaic Code" today, without waiting for the coming kingdom.

\*\*\*

Professor Albright, of Johns Hopkins University, has rendered further service in confirmation of the Bible by his recent discoveries in the land of

**Confirming Moses** Moab, so often spoken of by Moses and later inspired writers. The civilization existing in that land as implied in the Bible record, has failed of acceptance by certain critics, who can no longer question it, however. Albright's discoveries prove that "there was a widely developed civilization with well defined settlements in Moab before as well as during the patriarchal period." This information was given to the public by the Associated Press last January 1, but this is the first opportunity we have had to mention it editorially, which we consider a pleasant duty.

\*\*\*

Last midwinter a professor in Northwestern University found by a questionnaire that 41 per cent of the pastors of

Chicago doubted the existence of heaven sufficiently to ask its elimination from church teaching. Fifty-four per cent said,

**Believing a Lie** "There is no Devil," 74 per cent doubted a "book of judgment," and 80 per cent opposed the teaching of hell "as a place of burning."

We should like to ask these pastors the question which our Lord once put to the Pharisees, "What think ye of Christ? Whose Son is he?" (Matt. 22:42). Christ said He came down from heaven and ascended into heaven (John 3:13). He met the Devil face to face in the wilderness (Matt. 4), and He taught us to pray to be delivered from him (Matt. 6:13, R. V.). He warned us of a judgment day, and declared that all judgment was committed unto Him (John 5:22). He taught that

there is a hell where the fire never shall be quenched (Mark 9:43).

Whose teaching ought men to follow in these momentous matters, that of Christ or these so-called ministers of Christ? Why do the latter talk in such a way, deceiving and being deceived? Do we find the answer in II Thessalonians 2:10, 11, where it is written that because they received not the love of the truth, that they might be saved, God sent them strong delusion that they should believe a lie?

\*\*\*

Both political parties said the "saloon" must not come back. But they only meant that the name must not come back. The "tavern" is here, and by that name it smells as bad—and worse. The evil is now increased by the presence of women at the bars sitting on high stools. It used to be that women went into bar rooms only to drag out their drunken husbands. But now must husbands go in to drag out their wives? Is this "woman's rights"? Is this that for which Lucretia Mott and Frances Willard fought so hard?

However, there is a silver lining to the cloud. The W. C. T. U. is waking up. It has something to do now after semi-idleness for some years. It is gathering recruits too, not only among women but among men, and there is a good stiff battle ahead. Where is the Deborah to cry, Who will come up "to the help of the Lord, to the help of the Lord against the mighty?" She will have a Barak at her side when she does.

\*\*\*

The Associated Press reports that a woman attempted to deposit a \$20 gold piece in a Denver bank, and was informed that it must be sent to the mint

**What Is Money?** to learn how much it was worth. Gold pieces now are worth not their face value, not what the government agreed to redeem them for, but only the amount of gold they actually contain. Since November 1 of last year, the Reserve banks have ceased absorbing the loss represented by the wearing of the coin.

Side by side with this we read in another newspaper that in Boston, two persons were arrested for not turning in gold to the government for \$20 an ounce in 66-cent dollars, while the same government was paying \$32 an ounce for whatever amount it could buy.

All this seems so strange, especially in view of the sane and sensible dictum recently laid down by Prime Minister Bennett of the Dominion. In an Ottawa speech, he said what it seems every one should subscribe to, that "the essence of all money is that quality that causes a person to accept it without question." Inflation in other words, is a national promise to pay without having gold reserves sufficient to back the promise. This nation once went through a period of inflation, but those that remember it dread its recurrence. Oh, to be saved from it!

That is the designation given by Premier Mussolini in his autobiography, to "certain

forms of exaggerated and sudden wealth" in Italy. He tells us that he "struck" at it, and he admits that he was *harsh*. "But why not?" he asks. "These unjust pocketbook privileges represented an offense against those who had suffered for the war."

**"Unjust Pocket-books"** Current investigations in Washington and elsewhere have been revealing similar "unjust pocketbooks" in the United States, and their possessors have brought suspicion and distrust upon our whole banking, commercial and industrial system. The innocent always suffer with the guilty. No wonder that the labor unions are having their day, that Communism has made a great stride, that white-collar men are helplessly indignant, and that millions of people who previously would not have stood for policies now operative in our federal government, are backing up the administration with the enthusiasm of a crusade.

Premier Mussolini is no socialist, however. On the same page in which he writes of the unjust pocketbooks, he makes clear that he endeavored to promote individual production to the greatest degree. "I had to respect honestly accumulated wealth," he declares, "and to make everybody understand the value, not only economic but also moral, of inheritance transmissible in families."

"Because of this, though I had approved a tax reform of great importance, I restored many basic rights, such as the right of succession. I would never approve subjecting inheritance to a taxation which had almost assumed a socialistic character of expropriation. I aroused controversies, but at last my decision was understood and accepted by the people."

We trust that the professors in Washington who are endeavoring to establish the New Deal, may not be unmindful of Mussolini's example. Unjust pocketbooks should be depleted, but the contents of the other kind should not be confiscated.

\*\*\*

Missionaries on many world frontiers, separated by countless miles from home associations and privileges, have found comfort and inspiration in the reading of the MOODY

**Missionary Gratitude** BIBLE INSTITUTE MONTHLY. In many instances these heroic workers have been without funds for the renewing of their subscriptions, and the continuance of the magazine has depended wholly on the replenishing of the Missionary Subscription Gift Fund by friends who recognize how Christlike is the service of contributing to the joy and courage of these workers by such a gift.

Expressions of gratitude for the meaning of the MONTHLY, as found in numerous letters from distant lands, would be ample reward to any giver for hurrying on a gift at this time to replenish the Fund, so that these workers need not be without this morsel of spiritual bread.



Preaching is a divinely solemn business. When Summerfield was dying he said, "Oh, if I could only return to my pulpit now for one hour, how I could preach, for I have been looking into eternity!"

Moody Bible Institute Monthly

# The Mosaic Code

## —Some Analogies and Contrasts

### Editorial Book Review

AT THE convention of the Virginia State Bar Association last summer, the president, James W. Gordon, gave a valedictory address on the subject which furnishes the title of this editorial. A printed copy of the address was sent to us by the president of a southern college with a request that we present a resumé or write a review of it for our readers, which we are glad to do.

In view of the organization of the Hebrew State, as the author expresses it, these laws were given for civil government and were approved and adopted by the whole people in a great democratic assembly at Sinai, and again after they entered the land of Canaan (Deut. 5:27; Josh. 8:32-35).

Because the laws come to us in a sacred book and are involved more or less with ceremonial provisions, we are apt to overlook the wonderful governmental system they established. As Mr. Gordon says, even the ceremonial laws were of vital importance in preserving the integrity of the state. He quotes another legal authority as saying that "every usage or command in the Mosaic law is laid deep in the cosmic nature of things and in harmony with man's constitutional need and nature's law." A great New England lawyer said, "No man can be a sound lawyer who is not well read in the laws of Moses." And according to our author, one could hardly turn a page of the Virginia code without being confronted by some principle which roots itself in those laws.

The social and political experiences through which we are passing, emphasize the importance of a return to the essential moralities taught in this great code, Mr. Gordon went on to say, and "this is especially true if we would meet and overcome the crime wave and the lust for gain now so prevalent."

#### The Rationale of the Code

The rationale of this code was given by Moses himself, who said in Deuteronomy 4:5-8:

"Behold, I have taught you statutes and judgments. . . . Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. . . . And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

The code opens with a constitution usually denominated as the Ten Commandments, which great principles of government are amplified by statutory enactments. "Amongst all the literature given to men from the foundation of the world, those ten short, incisive laws out of the clouds and amidst the thunders of Sinai, are the only words which purport to have been written by the Almighty Himself. The

record in Exodus 31:18 is most impressive."

But this constitution of the Hebrew State is no less remarkable for its perpetuity in unchanged form than for its origin and contents. It is said that since the adoption of our own federal constitution no less than two thousand amendments have been offered to it, but the constitution given to mankind by Moses has suffered no change in 3,500 years. Flagrantly violated has it been, but nevertheless so essential to the preservation of the state has it been recognized, that no amendment of it was ever yet suggested.

At this point in his address, Mr. Gordon engaged in an analysis and interpretation of what he called the Articles of the code, from which we make the following excerpts partly in his words and partly in our own. The first and second commandments, "Thou shalt have no other gods before me," "Thou shalt not make unto thee any graven image," he calls

#### Articles I and II

These deal with the first and highest function of government, which is to protect itself. Article I points to intent, and Article II deals with overt acts. The Hebrew State was a theocratic democracy of which Jehovah was the head, and hence to deny His headship was to subvert the government. Baal and Ashteroth could not be allowed to share the sovereignty with Jehovah, and therefore the most stringent laws were enacted to prevent such treason. "He that sacrificeth unto any god save unto the Lord only, he shall be utterly destroyed" (Exod. 22:20). And not only the offender, but the seducer was to suffer death even if the latter were a brother, a son, a daughter, or a wife (see Deut. 13:6-9). Loyalty to Jehovah meant loyalty to the state, the converse of which was equally true.

#### Articles III and IV

The first of these deals with reverence for constituted authority in addition to the submission demanded in the foregoing. "Thou shalt not take the name of the Lord thy God in vain," implies also submission to and reverence for those human agencies through whom the divine authority was to be exercised. This is evidenced by such statutes as Exodus 22:28: "Thou shalt not revile the gods (judges) nor curse the ruler of thy people." Also Deuteronomy 17:11, 12: "Thou shalt not decline from the sentence which they shall show thee, to the right hand, nor to the left."

And Moses was just as explicit for the judges as for the suitors:

"Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor" (Lev. 19:15).

"Ye shall have one manner of law, as

well for the stranger, as for one of your own country" (Lev. 24:22).

"And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous" (Exod. 23:8).

The second of these two articles (Article IV) treats on labor and rest, "Remember the Sabbath day to keep it holy." God who made man knew that he would need work not only to earn a living, but to keep him out of mischief. And He also knew that continual labor wears the body, dulls the mind, and depresses the spirit. Sociologists tell us that the division of the week into six days of work and one of rest is scientifically accurate. And Moses inspired of God, deemed it so essential to the national welfare that he repeatedly enjoins against the violation of this constitutional provision.

There was a sabbath of years as well as of days, the reason for which is given in this statute:

"And six years thou shalt sow thy land, and shalt gather in the fruits thereof: but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard" (Exod. 23:10, 11).

Here is a philosophy of labor, as well as of rest. As Lawyer Gordon says, "It is a matter of very grave concern to the people of this country in our day whether we can reduce the hours of labor to such an extent as has been proposed without the most serious moral consequences." Samuel Smiles, whom he quotes, declared that "no laws, however stringent, can make the idle industrious. . . ." They can, however, make the industrious idle, says Mr. Gordon, "unless the energies which are released from toil can be directed along the lines of personal and social betterment. We may not be able to apply these rigid provisions of the Mosaic code to our age, but a proper co-ordination of labor and rest presents a problem which demands the earnest consideration of all who are engaged in the work of reconstruction."

#### Articles V and VI

The family was the keystone of the Hebrew arch, and it has been the glory of that people during all succeeding ages. The fifth article of their constitution, "Honor thy father and thy mother," made a demand which Moses was not slack to translate into statutory form.

"If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold of him, and bring him out unto the elders of his city, and unto the gate of his place: and they shall say unto the



elders of his city, This our son is stubborn and rebellious, he will not obey our voice: he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear and fear" (Deut. 21:18-21).

The sixth article, "Thou shalt not kill," implies much more than merely that A shall not take the life of B. It emphasizes the importance and sanctity of human life in all of its manifestations.

"Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death. . . . For blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it" (Num. 35:31-33).

Kidnaping is not a modern offense, and God directed Moses how to deal with it also. Even if I did not believe in capital punishment for some of the graver crimes," declares Mr. Gordon, "here is one so despicable and heartrending that the perpetrator of it deserves to be outlawed without benefit of clergy or sanctuary."

"And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death" (Exod. 21:16).

The laws which we have quoted illustrate the care with which human life was guarded against violence or negligence, but Moses did not stop there. "He entered into a field of legislation altogether unprecedented, as far as I have been able to learn, namely, the subject of public health."

#### Consideration for Public Health

"Every drop of Jewish blood is still vital with the laws which he gave for the protection of the health of his people. He anticipated Harvey's discovery of the circulation of the blood by three thousand years (Lev. 17:11, etc.). He doubtless had little idea of the germ theory of disease, so recently developed by Pasteur, but he had seen what decomposition and lice and flies could do in Egypt, and he provided against these carriers of disease by requiring the disposal of organic refuse. He had no sewerage system, but he provided by burning and burying for the disposal of offal and excrement. He understood a great deal about contagion, and instituted the strictest quarantine against some of the more destructive plagues, especially leprosy, and what modern writers believe to have been sexual disease (Num. 5:2, 3). Water seems to have been a scarce article with the Israelites in the desert, but Moses looked to the future as well as the present and enjoined washings, and in some cases burnings, to insure at least a measure of cleanliness and protection against contamination (Num. 19:11-22; Deut. 23:10-13; Lev. 12). Doubtless he never heard of calories or vitamins, or of many of the dietary fads with which we moderns are afflicted, but he knew the relation between proper food and health, and his laws provided for the use of only such animal food as was fit for human consumption, and also for its preparation in a proper manner (Lev. 11; Exod. 22:31).

"I am indebted to Dr. J. D. Eggleston, president of Hampden-Sydney College, for

an incident that illustrates the modern application of these laws. He says that some years ago he heard Dr. Ennion G. Williams, health commissioner of Virginia, make a plea before the Finance Committee of the State Senate for an appropriation to inaugurate measures for the control of infectious diseases. The Committee were inclined to ridicule his statements, until he referred to Deuteronomy 23:12-14, and explained the meaning of that law dealing with the disposal of human excrement, when he secured the appropriation."

#### Articles VII and VIII

The seventh article protects the purity of the home and of womanhood, those bulwarks of the state—"Thou shalt not commit adultery." And marriages within certain degrees of consanguinity and affinity were forbidden under the severest penalties, as were unnatural lusts (Lev. 18:6-29). Adultery and incest were punished with death (Lev. 20:10-21).

The law provided for divorce of a wife by a husband and was liberal in the grounds for it, and in the method of effecting it. "Nothing is said about the wife divorcing the husband (Deut. 24:1-4). This was not the original concept of the marriage relation, which contemplated an enduring union (Matt. 19:3-9), but was given by Moses because, I suppose, he knew, as we do in this day, that oftentimes separation is better than strife."

Just as the sixth article recognized the sanctity of life, so the eighth emphasized that of private property—"Thou shalt not steal." The implications of this command were worked out in many laws to protect the citizen in the peaceful enjoyment of his property. Let us notice a few of these provisions:

"Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning" (Lev. 19:13).

"Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balance, just weights, a just ephah, and a just hin, shall ye have: . . ." (Lev. 19:35, 36; Deut. 25:13-15).

Restitution was required of those who allowed their animals to trespass, and of those who kindled a fire to the injury of their neighbors (Exod. 22:5, 6; Num. 5:6, 7).

Moses believed what all history has confirmed, that one of the most effective methods of preventing social disorders, and thus stabilizing political conditions, was to tie the people to the soil. His land laws were few, but effective.

"The land shall not be sold forever, . . . and in all the land of your possession ye shall grant a redemption for the land" (Lev. 25:23, 24).

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possessions, and ye shall return every man unto his family" (Lev. 25:10).

The price of land was apportioned according to the number of years to the next "jubilee," and fair dealing was strictly enjoined (Lev. 25:14-17).

"Women's rights is a modern develop-

ment even under the laws of Western nations. How remarkable then when we find the daughters of Zelophehad, who had no brother, asserting to Moses their right to inherit the possession of their father, and having this right recognized, as was also their right to choose husbands for themselves within their tribe of Manasseh, this limitation being necessary to prevent the inheritance from passing out of that tribe (Num. 27:1-11).

"Who can doubt that Jefferson had these old laws in mind when he made the inheritance under our statute of descents to cling so tenaciously to the blood of the ancestor?"

#### Articles IX and X

Under the ninth article, "Thou shalt not bear false witness," were developed the laws of evidence, of perjury, and of slander, and also the law of parol agreements by which a man's word was as good as his bond. "And here let me say that perjury is becoming a great menace in the administration of justice," adds Lawyer Gordon. "We will see how strictly Moses dealt with it, and though it would not be wise for us to impose such severe penalties, yet the courts and the lawyers should be more jealous in maintaining the integrity of the witness box."

"Ye shall not swear by my name falsely" (Lev. 19:12).

"At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death" (Num. 35:30; Deut. 17:6).

"Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness" (Exod. 23:1).

"Thou shalt not go up and down as a talebearer among thy people" (Lev. 19:16).

"If a man vow a vow . . . or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth" (Num. 30:2).

The tenth article of the constitution, "Thou shalt not covet," is altogether unique in the field of jurisprudence. It deals with intent alone, regardless of overt act. It is so comprehensive that no human interest or relationship is overlooked. It is so searching as to forestall every offense against the social order.

Moses could find no more fitting statute in which to express the spirit of this great command than this:

"Thou shalt not hate thy brother in thine heart. . . . Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself" (Lev. 19:17, 18).

This law of kindness found expression in other statutes not only for the relief of man, but also of beasts.

#### How Made Effective

How was this code of laws to be made effective in the life of the people? Moses gave the most effective answer, and one which all governments should seek to follow. He inculcated familiarity with the statutes, and the diligent teaching of them to the children in the homes.

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"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:6-9).

We are more and more turning over the training of children to the classroom, and experience proves that if they fail to receive there the foundations of moral character, they are apt to miss them entirely.

What boots it that we teach boys and girls to write, unless we teach them at the same time that it is wrong to forge an-

other's name? How does it profit the government to teach the use of a jimmy, unless the youth is taught that it must not be used to crack a neighbor's safe? Of what moment is it to teach our girls the arts of personal adornment, if we fail to tell them that they are to be used to charm, and not to entice?

Unless we are prepared to abandon the motto on our coins, and the oaths by which all of our officers are inducted into their positions, and which are administered to thousands of witnesses every day, let us go back to this old Mosaic code, and teach the child allegiance to Jehovah and to the state, reverence for our courts and for all lawful authority, the dignity of labor and the importance of rest and recreation. Teach him the sanctity of the home, of human life, and of private property, and

that to tell a lie is despicable. In the language of Goldsmith,

"Teach him that states of native strength possessed,  
Though very poor, may still be very blest;  
That trade's proud empire hastes to swift decay,  
As ocean sweeps the labored mole away;  
While self-dependent power can time defy,  
As rocks resist the billows and the sky."

Mr. Gordon concludes: "For obvious reasons, I have attempted to present this subject from a civil aspect only, but as I consider this stream of legal principles, flowing in ever-increasing volume to enrich and bless mankind, I cannot refrain from quoting the words in which Moses authenticated his monumental code:

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me."

## My First Decade in the Pastorate

By Rev. Bernard Guy, Clovis, N. M.

TEN years may not mean much in the life of the average person, yet in ten years one may find crowded a wealth of experience of which many little dream. The other day, I completed the first decade of my ministry for Jesus Christ. Compared with the years of service enjoyed by many, ten years is only a beginning. But it is a beginning, and looking back over it the thought passed through my mind that I had learned a lot of things which only actual contact with humanity could teach me. One or two I have learned with reluctance; by which I mean that old ideas were hard to relinquish. Other people, of course, have learned them too, but not in the classroom. And, by the way, I am not writing this as an aid to any who have had perhaps two or three decades in the ministry, but rather as a little help to those who are going out from the classrooms in which I once was permitted to sit and learn.

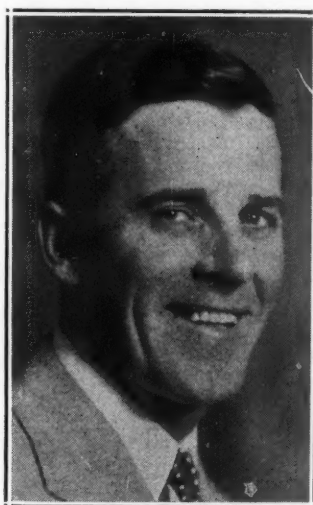
Here are a few things a decade of preaching has brought me.

### Things Gummed Up

The man outside the Church needs sympathy, and by the word "man," I have in mind all humanity. And when I say sympathy I mean just that. The Christless, unchurched world needs sympathy, because that portion of humanity which claims to know God as its Father, and Christ as its Saviour, has "gummed things up." If you doubt it, listen over your radio for just one week, and mark down the varied presentations of what is or should be the gospel.

Just now we are thinking about that man who possibly would like to live a life for and with God, but is bewildered by a babel of voices lifted loud and long, in presentation of the one true way into the kingdom of God!

One can be as orthodox, I suppose, as the Word itself and yet bear such an atti-



Rev. Bernard Guy

tude toward the unregenerate that people are repelled rather than attracted. "Sympathy," says a philosopher, "is two hearts tugging at the same load." And that is what I have in mind when I use the word. The load around the Christless citizen's neck is his iniquity, and scoffing at his weakness is a poor way to win him to Christ. As things are now in the realm of Church and religion, were I on the "outside" rather than on the "inside," I doubt my ability to thread my way through the maze of opinions and cross opinions as I see them. And the man who undertook the task of leading me Godward would get nowhere with me unless he possessed a heart warmed to my individual need. Eloquence would be no substitute.

### To Whom Does a Minister Belong?

Probably all pastors have been made to

consider the next thing that comes to my mind in this "decade of service," namely, How much of the pastor belongs to God and the Church, and how much to the community around him? The easiest answer to the question is that "all of the pastor belongs to God." So it does, and woe betide the pastor who forgets it. Is it not true, however, that this answer has led some men to live the life of a hermit? Would it not be better to say, "A minister belongs to God, but is loaned to the community, that the community might better know the ways of righteousness?"

Then there is a happy medium, and what that is, I had to learn. The day has gone when ministers were respected for the cut or quality of their apparel, but there is another danger, and it is that some have cheapened their calling. This is a day of great social activity in the business world, for example. Every town has its luncheon clubs, and the clubs I have been privileged to attend have been of an excellent nature in offering an opportunity for getting acquainted. But the approach offered via the luncheon club into the heart of a community leaves something to be desired, for it takes more than putting one's feet under the table, and singing the popular melodies of the day.

Occasionally we find somebody expressing a dynamic truth in the fewest words. I met such an one early in my ministry who burned this into my mind: "No pastor can lift his people higher than he is himself." Ministry in the name and Spirit of Jesus Christ is not a push, but a pull. If a man can win souls by joining this and that, may God bless him; but it is a small thing for a preacher to give the community outside most of his time and effort, when getting his salary from his church.

### Feeding the Flock

My first pastorate was a good one, dis-

cussing it from the angle of the people who composed its membership. In a country district it nevertheless was made up of people in touch with many of the better things of life. I found many families subscribing to magazines and periodicals of the better class. That discovery awakened me to the challenge that I could never expect my congregation to be content with anything less than my mental best. But during that pastorate I learned that even people alive to much that is the best in life, were sometimes woefully unlearned in some of the most precious scriptural truths. It seemed to rest upon me to "feed the flock of God."

For instance, the words "holiness," "sanctification" and "justification" are found in the Word. My people were afraid to attempt a definition of them, and I too, found it hard to put them into sentences simple enough for the average person. Then the thought came to me, that if ever I had heard sermons centering upon these words it was so long ago that I had forgotten!

All too many spokesmen for Christ are apparently reluctant to tackle messages based upon these great themes. It is easier to talk on tithing probably, or on baptism, both of which are given a place of prominence in Divine Writ. There came to me the discovery that in the eyes of some, "Holy Rollers" were people to be shunned, and that sanctification had something to do with being sanctimonious, and necessitated a gloomy appearance. Personally, I believe the cause of Christ suffers through this attitude held by many an otherwise orthodox ministry, and if that ministry had been more thorough in teaching their people the value, yea, the necessity of these privileges in Christ, we should have fewer so called "holiness" groups.

#### No World Hunger

I learned a few more things in my first decade, but one more will suffice, and it is this, the world is *not* hungry for the gospel! Of course you have been hearing quite the contrary, and so have I ever since the day my parents led me to church

and Sunday School. Just the same, however, I stand by my statement.

More than that, I doubt whether the world has ever been hungry for the gospel. What does it mean to hunger? Why, to crave or desire something. Now I went into my first pastorate with the idea that that particular part of the world was craving the good news, and what I found was that some did crave it, and that nothing short of a blizzard would keep them away from the house of God. But that group was, oh, so small!

Yes, I know that Wesley and Whitefield preached to ten thousand at a time, and also I read that in some parts of the foreign field the heathen are turning to God by the thousands, and I am happy over the news. But in spite of this we might as well face the truth that the majority of the race does *not* want the Lord's message. There is much excellent preaching being done. God still has men of the pulpit wearing themselves out for the kingdom cause, but some of them can hardly get a hearing. The young minister who determines to preach only to large congregations had better make up his mind that he has missed his calling.

Dr. John Henry Jowett was an outstanding preacher of his day, in New York, yet according to his own confession it seldom happened that more than 20 per cent of his audience were members of his church. Eighty per cent were visitors, coming to hear the best New York pulpits could offer.

A friend of mine talked to a man in Dallas, who said, "I have just been down East, and somebody noted the fact that I came from the city where Dr. George Truett holds forth. But I had to confess that although I had lived in Dallas for years I had never heard Truett preach."

If the world were hungry for the gospel our movie theaters would be empty and our churches would not hold the crowds wishing to hear what God had to say.

The world is hungry, but its hunger is

for pleasure, honor, wealth and the like. However, I have learned not to let it crush me, remembering that few comparatively gave our Lord Himself a hearing, and only a handful were willing to follow Him. Finally they slew Him. Yet to preach the same truth He took upon His lips is my task, and that of every believer.

### The First Sermon

By Catherine Cable, Central City, Neb.

O young man, why are you  
A watchman over Israel,  
To feed Jehovah's flock,  
To tend His vineyard?

As a straight sapling  
Lifts its head above the forest growth,  
You take your stand:  
Whence comes this confidence—  
Ascending pulpit steps—  
This calm, unwavering eye,  
This voice of quiet power?

O young man, may He  
Whose call you hear,  
Grant grace down all the years  
To keep the eye undimmed,  
The confidence sustained.

As time sweeps back from your straight  
brow

This wave of rich brown hair,  
May wisdom grow,  
Discerning living good  
Above the dying evil;  
May love be willing  
Still to journey on  
With those who pass you by;  
Quiet power deepen,  
Undismayed by tarnished life,  
Assured, despite the seeming ill,  
God is:  
Always at your right hand,  
Stands God.

## Preaching on the Prophecies

By Rev. James M. Gray, D.D., Chicago, Ill.

(Reprinted from *The Baptist World*)

THE editor has asked me for some suggestions to a pastor contemplating preaching on the prophecies of the Bible, and I feel like saying that a good deal depends on the pastor.

#### I.

How much does the pastor know about the prophecies? And that is only another way of asking, How much does he know about the Bible as a whole?

In the early years of my pastorate, the Bible was not to me a well known book, I regret to say; and the same thing I found to be true, and still find to be true, of other pastors not a few. It is more than strange, it is sinful, that men whose calling is to

speak for God should know so comparatively little of what God has said, and devote so little of their time and ministry either to the study or the public exposition of His Word.

To obtain scraps of knowledge about the Bible from secondary sources and piece them together with scraps of information of other kinds, and color them with our personality, and call that preaching and teaching the Bible, is a poor imitation of what the Christian ministry ought to be.

#### II.

The mere suggestion that a pastor contemplates preaching on the prophecies of the Bible, starts inquiry. Is he a young

pastor who has lacked opportunities hitherto to deal with that portion of revealed truth? Surely, if otherwise, is it not a shame that he has not preached on the prophecies before this? They are a part of that divine revelation which he is to make known to men, and a very large part. Taking it in bulk, more than one-half of the Bible is prophetic; then why has he not preached upon it?

Ignorance is no excuse, he ought not to be ignorant. The mistakes and extravagances of theorists is no excuse, but rather a reason for his preaching upon it, for presumably he would not be a theorist. Moreover, men have departed from the true



teaching of other parts of the Bible without causing him to discard those parts in his preaching; why should he do so here?

### III.

Nevertheless no pastor should preach on the prophecies unless he knows them, and he cannot know them second-hand. To take other men's views of what the prophets teach, without being able to pass intelligently upon those views, is what many seem to be doing just now, and it is full of peril. One must read the prophecies for himself, and he must read them over and over again if he would gain any real knowledge of them.

But the reading of the prophecies involves the reading of the historical setting of the prophecies in the other books of the Bible. One should be thoroughly grounded in the contents of the Pentateuch and the early historical scriptures before he attempts the prophecies.

And then he should come to them with the sincere purpose of taking them at their face value. In other words, he should thoroughly believe in the Bible as a divine revelation throughout, and he should thoroughly believe that the prophecies are to be interpreted literally, except when it is manifest beyond a doubt that they are to be taken in a symbolical or a figurative sense.

And last but not least, as the Bible is an infallible Word, it needs an infallible interpreter, and hence the preacher must know and depend upon the illumination and guidance of the Holy Spirit. To quote another: "No matter how intelligent and scholarly the student of prophecy may be, he will be wholly unfit to apprehend the mind of God in relation to the future, unless he assumes the proper attitude of a devout inquirer after truth."

### IV.

But after saying all this, and assuming that the pastor has done all this, it remains that there are many valuable helps on the prophecies outside of the Bible, with which he ought to be acquainted. The Holy Spirit uses the members of the body of Christ to build up the body, and happy is that pastor who is able to recognize those whom the Holy Spirit is thus using today in a marked manner.

That is to say, after the pastor has read the prophecies for himself in the light of their context, and after he has formed his own opinion about them, let him seek the additional light which their divine Author may throw upon them through uninspired teachers whom He has illumined for such service.

When it comes to naming these, the recommendations of the present writer may

not be everywhere accepted. I am prejudiced in favor of the Bible as a divine revelation. To me it is the Word of God in every part of it. To me the literal interpretation of the prophecies is the only reasonable way to look at them. Hence for me Israel, Zion, Jerusalem in these prophecies mean Israel, Zion, and Jerusalem, and they do not mean the Christian Church of the New Testament. The kingdom of Israel, or the kingdom of heaven, promised in the prophecies is a literal kingdom yet to be set up on this earth, which involves a second coming of the King, our Lord and Saviour Jesus Christ, in order to set it up.

Now this is not the popular view. For centuries the commentaries and seminaries have been teaching otherwise. They have been spiritualizing the prophecies, and in my opinion so adding to their difficulties, that is it any wonder that so many pastors have become confused and have given up the hope of ever understanding them or of being able to make them understood by others?

But there is a more excellent way. Let the particular pastor now in mind, start out on another hypothesis. He has plenty of books that spiritualize the prophecies, suppose he experiments on a few that take them literally. Let him begin with the *Scofield Reference Bible*. Let him peep into the *Critical and Experimental Com-*



*Thou visitest the earth . . . . Thou makest it soft with showers.—Psalm 64:9,10*

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mentary of Jamieson, Faussett, and Brown. This is fair because its authors hold opposite views as to the second coming of Christ, and in a way, present both sides. Campbell Morgan's *Analytical Bible* will be helpful, and Gaebel's *Annotated Bible*.

For treatment of special books and topics, anything by Bishop Moule is to be recommended, or W. H. Griffith Thomas, Sir Robert Anderson, Samuel J. Andrews, B. W. Newton, W. Graham Scroggie, H. A. Ironside, I. M. Haldeman, and so many

more that it is impossible to name them. However, any pastor who is interested and who will send a postal to the writer at The Moody Bible Institute of Chicago, will receive further recommendation of helps on particular books of the prophetic scriptures.

In the meantime, let me commend the study of the prophecies to every pastor who reads these words. Great importance is attached to that study in the Bible. It wonderfully exalts our Lord Jesus Christ. It greatly increases knowledge, and

strengthens faith, and quickens hope.

Pessimism and Bible prophecy do not go together, since it is by means of the latter and that only that we learn the world's destiny. In the estimation of the inspired penman, prophecy is a light shining in a dark place, and if ever the world was dark and in need of light, it is today. What does the Church propose to do with this light? Will it hide it under a bushel, or hold it forth for the salvation and cheer of men?

## The Conversion of Children

By the late Rev. R. A. Torrey, D.D.

Abridged from the *Moody Church Herald*

ONE of the greatest mistakes our churches and Sunday Schools are making today is their failure to see the importance of the conversion of children, and their lack of definite and energetic attempts to bring the children to acceptance of Jesus Christ. There are five points to be emphasized upon this subject.

### I.

#### Children Need to Be Converted

There are many who do not believe that. They talk about the children "growing up into the kingdom," but unless the children accept Jesus Christ and are born again they are not in the kingdom and cannot grow up into it. Jesus said, "Verily, verily, I say unto you, except a man be born again, he cannot enter the kingdom of God" (John 3:3). The word translated "man" literally means "anyone," and the passage should read, "Except anyone [that is, man, woman, or child] be born again, he cannot see the kingdom of God."

Children are naturally religious, they love to read the Bible and listen to Bible stories, they love to sing hymns and pray and talk about Jesus, and many are deceived by that fact. But natural religion is not enough. Every child needs to see that he is a sinner, and that he needs an atoning Saviour, and that the Lord Jesus is the Saviour that he needs. He needs to be led to accept Jesus Christ as his own Saviour, surrender to Him as Lord, and confess Him as such before the world. If he does this he will be born again and be saved and safe. Natural religion will not stand the stress to which everyone's religion is to be subject sooner or later. There are thousands of men and women today utterly godless, who were very religious in their childhood, but they had only natural religion, and so when the stress came they fell away.

### II.

#### Children Can Be Genuinely Converted

Many do not believe this. When they see children confess Christ in evangelistic meetings they say, "These children don't know what they are doing." Doubtless in some instances they do not, but in many instances they do, in far more instances than most of us believe.

In 1883 I went into Newman Hall's

church in London. In the after meeting a gentleman asked me if I knew E. P. Hammond. I replied that I did, and I felt like adding I did not think very much of him; for between my middle and senior year in the seminary I had gone into two of Hammond's children's meetings, and was disgusted with the whole business, and thought the children did not know what they were doing. So I felt like saying that I did not think very much of him, but in a minute or two I was glad I did not say it, for he said, "When E. P. Hammond was in this church fifteen years ago, hundreds of children were converted, and they are the pillars in the church today." That changed my opinion of E. P. Hammond and his children's meetings.

Also the best workers in England today in the Established Church and in the New Conformist Churches, are men and women who were converted thirty-five years or so ago as children when D. L. Moody was holding meetings in England. If the men and women who were converted as children under D. L. Moody were taken out of the churches of England today, the backbone of the Christian work in England would be broken.

There are many who say that a child ought to be left to grow up "unbiased" until he is old enough to decide for himself whether he wishes to be a Christian or not. This may be considered wise, but it is the most utter foolishness. Anyone who knows anything about the life of children knows that no child grows up unbiased. If we do not bias our children strongly for Christ then they will be biased against Him long before they are twenty years old. I would not dare send a son of mine to any modern high school or college unless he was a very strong and intelligent Christian before he entered.

### III.

#### It Is Important That Children Be Converted

1. *Because it is so easy to convert children.* It is the easiest to lead a child from five to ten years of age to a definite acceptance of Christ. It is harder to lead a child between ten and fifteen years to Christ. But it is easier to lead a child be-

tween ten and fifteen than it is one between fifteen and twenty. And it is easier to lead a child between fifteen and twenty to Christ than a young person between the ages of twenty and twenty-five. The younger you begin with the children the easier the work will be, and the more satisfactory.

2. *Because persons converted as children make the best Christians.* Every year that one remains away from Christ he learns habits and modes of thought and conduct that he has to unlearn after he is converted. I rejoice in the work done by rescue missions, where we see the wrecks of manhood and womanhood changed into noble men and women. But this is not the work that produces the most satisfactory Christians. The younger we get a child to accept Christ, and begin Christian training, the more beautiful the product.

3. *Because children make the best workers.* I have seen this to be a fact around the world. When a child is converted I take it for granted that he is going to go to work at once. When a man is converted, I don't know whether he will go to work or not.

A little girl of eleven was converted in our first mission in Liverpool. When we went to Liverpool for our second mission the vicar of one of the churches wrote me saying, "We have in our parish a little girl who was converted in your first mission in Liverpool and she has been an angel of light in the whole parish. I know of sixty-seven persons whom she has led to Christ in the past year."

4. *Because they have so many years to serve Christ.* If a man is converted at the age of sixty and a boy at ten and they both live to be seventy, the man will have ten years in which to serve Christ and the boy sixty. The boy's conversion is as much more important than the man's as sixty is greater than ten.

5. *Because if the children are not converted as children some will never be converted.* The overwhelming majority in our churches today were converted before twenty-one years of age. This is not because Christianity is a childish thing. It is because every year that one remains away from Christ after he is seven or eight years old, he becomes more entangled in sin and

worldliness and every year it becomes harder for him to break away. If we should take out of our churches all those who were converted before they were twenty-one years of age, there would not be enough members left to man the churches.

6. *Because if they are not converted as children most of them will be lost forever.* There are in Chicago today hundreds and thousands of children, who if they are not converted as children will spend eternity in hell, for it is certain they will not be converted as adults. If we realize this as we ought, would we not give ourselves as we have never done before to the conversion of the children?

#### IV.

#### Converted Children Should Join the Church

When an adult is converted we are very anxious to get him into the church as soon as possible, but when a child is converted,

we try to keep him out. This policy is madness. People say if the child is thoroughly converted he will stand fast. Why don't we say that about adults? Because we want their money and their influence in the church. This is a shameful thing to be forced to say, but facts warrant it. When a child is born into our home, do we leave that child outside the home on the porch, saying if the child is truly born it will not starve or freeze? Why then should we pursue this mad policy about the children that are born again? Why do we not give more attention to them than we do even to the adults?

#### V.

#### Converted Children Should Be Trained

Here again, the church is making a great mistake. When we take the children into the church we make no systematic attempts to train them in Christian doctrines and

Christian lives. The old catechetical method was not perfect, but it was far better than the no method we pursue at present. Children received into the church should be arranged in classes and trained in the fundamental truths of the gospel and the great principles of Christian conduct. This should be done patiently and with untiring efforts. If we had done this in the past there would not have been the deadness and destitution that there is in our churches today. Hundreds of men and women who are now leaders in commercial and political affairs were once Sunday School children, and if the Sunday School and church had led them to a definite acceptance of Christ and then trained them in Christian doctrine and conduct and service, they would have been even a greater power in the church than they are in commercial affairs and politics. Whatever your church does, let it do its full duty regarding the children.

## Christianity Not a Religion but a Gospel

By Rev. G. F. Cox, Victoria, B. C.

HOW can that be, you ask. Very simply. "Religion" means restriction, but the teaching of Jesus Christ is liberty, joy, and peace.

Etymologically, "religion" has to do with the external observances of piety only. Webster defines it as, "The outward act or form by which men indicate their recognition of a god having power over their destiny."

#### A Roman Catholic Source

It is a word of Roman origin, given to us by the Roman Catholic Church. The Latin word *religio* did not come into Christian usage until the fourth century. Lactantius, in his *Institutes*, wrote, "Religion is the link which unites man to God." The implications of the word were altogether external. The Greeks were equally unable to supply a word which would correspond with the Christian faith and its fruits. *Theskeia*, translated "religion" in Acts 26:5 and James 1:26, suggested nothing more than the ceremonial side of public worship.

The adoption of the word by Christians seems to have been a clumsy effort to explain their new spiritual faith in the terminology of the old pagan religions, which was entirely misleading as a description of Christianity. To the Samaritan woman, troubled about the correct place and mode of worship, our Lord gave this revealing answer: "God is a Spirit: and they that worship him must worship him in spirit and in truth." Thus He put His imprimatur on the spiritual worship of Christianity in contrast with the formal worship of Judaism and paganism.

#### The Subtlety of Language

But "evil associations corrupt good manners," and language is full of subtle and

potent associations. No sooner had the first centuries of its adoption in the Christian vocabulary with their plain understanding of its origin and meaning passed away, than the word with all its implications came to be accepted as full weight and true coin from the mintage of the gospel. Immediately it began to do its deadly work, degrading Christianity in the minds of men to the level of the old legalistic religions, whose piety was external, and whose goodness was measured by their regularity of sacrifice and services. In a word, it turned a spiritual faith, in the minds of multitudes, into a legalistic and formal religion. As by a single smear a whole masterpiece may be marred, so by one word the whole picture of life and light in Jesus Christ became simply a new form of an old idolatry.

The Devil knew what he was doing when he set people talking about the "Christian religion." It was associated in their minds with all the "don'ts"—the "don'ts" of childhood, the "don'ts" of maturity. It was the forbidding angel with the drawn sword barring the way to the Tree of Life, with all its delights. Yes, the Devil achieved a veritable masterpiece when he linked up the way of Jesus Christ with all these horrors in the minds of men. This conception of the mission and purpose of Jesus Christ destroys love for God, obscures the Fatherhood of God, maligns the sentiment and attitude of the Saviour toward us, and distorts the meaning of the whole Word of God. In the moral realm it imports surly obedience or defiant rebellion in place of loving surrender and trust.

#### Christianity Gives Life

Christianity is not a religion, but a gospel. Its first word is an invitation, "Come."

Its leader is not a dictator, but a Saviour. Its message is "salvation." Its arms are loaded with gifts for sinners. Its supreme gift is "eternal life in Christ Jesus." Its spirit is love. It's gospel, "I am come to comfort all that mourn, to bind up that which is broken." It is not a denier of life, but a giver of life in Christ Jesus.

Religion imposed a fearsome code of compulsory moral obligations; the gospel presents a Saviour and the grace of God. Religion threatened severe punishments for moral infractions, but left the sinner helpless to fulfill the law; the gospel took away the penalty and gave overcoming power. It redeemed, forgave sin, saved unto the uttermost. Religion filled the heart with terror; the gospel brought songs and gladness. Religion closed the gate of heaven; the gospel opened it to countless millions. For fear, it brought love, and hope, and trust. Religion presents a harsh, legal Sabbath; the gospel reveals a day of the Lord, a day of rest and gladness, "made for man." Religion was a hopeless bondage; the gospel is liberty and light. Religion says, "Thou shalt not"; the gospel saith, "These things have I spoken unto you that your joy may be full."

When the apostle Paul faced the Romans, he did not defend the religion of the Jews, in which he had been brought up; he did not talk of the Christian religion. The religion of his childhood he described as "the strictest sect of the Pharisees"; but when he proclaimed the message of Jesus he said, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation."

#### No Religion in Our Lord's Day

I challenge anyone to find the word religion applied as it is today to the teach-



ings of Jesus in the New Testament. The word simply was not used in that sense at all. There was no such thing as the Christian religion. In our Lord's day a religious person was one who was superstitious. The religious proselytes mentioned in Acts 13 were legalistic worshipers according to the Jews' religion.

Christianity is not a religion but a gospel, because it is not a system of salvation by works, but by grace alone. To call it a religion is to rank it with the religions of old, which by sacrifices and ceremonies attempted to save the soul. Salvation is by faith, through grace alone.

But Christianity is rightly called a faith. In its very essence it is faith. The Christian's faith in his Saviour is a spiritual relation with a spirit-Person, for though God-man, it is as God, therefore a spirit, to whom we pray. The invokers of idol deities, it is true, had a form of prayer, but their prayers differed from those of the

Christian in this important respect. When not purely formal, they were fear-haunted incantations and wild cryings to deities who were but dimly shadowed monsters. Prayers of the Christian are the loving petitions of a free-born son to his heavenly Father, not to one unknown, but to a gracious personage clearly outlined and revealed in our Lord Jesus Christ, and known more intimately in the believer's personal experience of loving personal communion.

#### Faith Makes a Difference

In many other ways the Christian is distinguished from the merely formal and outward religionists of earlier days. It is not a comparison of religion with religion, but of the one true, supernatural revelation of God to men, with the Godward aspirings of men toward God which could never succeed, because they disregarded the one and only Ambassador God Himself appointed.

At every point this superiority is manifest. It is the superiority of light over darkness, of the kingdom of Christ over the kingdom of Satan.

But the most wonderful difference faith in Christ makes, is that it imparts to the believer an actual oneness or identity of nature with the divine God of all. It is His Spirit and life he receives at conversion. He is adopted into the heavenly family, and receives an inheritance with the saints in light. Heathen worshipers might blind the eyes of their deities with the smoke of their sacrifices forever, but they could never achieve such a marvelous, God-given result. Legalists could work their fingers to the bone, and give their bodies to be burnt, but they could never achieve the possession of that glorious essential every Christian freely receives—the eternal, divine nature in Jesus Christ, which makes heaven to be heaven to all who love Him.

## The Gospel in Song

By George S. Schuler, Chicago, Ill.

**A** MISUNDERSTANDING seems to prevail among Christians as to what is meant by the gospel in song, though one would hardly imagine that other than the singing of the gospel could be meant. Nevertheless, every song appearing in a gospel song book is not necessarily a gospel song.

A beautiful poem entitled "Melody of Love," is here printed (by permission of the copyright owners) for consideration.

"God speaks to me in bird and song,  
In winds that drift the clouds along;  
Above the din of toil and wrong—  
A melody of love.

"God speaks to me in far and near;  
In peace of home and friends so dear;  
From the dim past and present clear,  
A melody of love.

"God speaks to me in darkest night,  
By quiet ways this morning bright;  
When shadows fall with evening light,  
A melody of love.

"God speaks to me in every land;  
On waveclapped shore and silent strand;  
By kiss of child, and touch of hand,  
A melody of love."

Have you ever heard non-church going people say, quoting Scripture, "The heavens declare the glory of God; and the earth showeth forth his handiwork," and then in explanation of their non-church attendance, remark, "We worship God in nature"? That is what the singer of the foregoing verses would be doing. They are couched in sacred terms, but which are non-Christian, in that they do not portray the gospel of Jesus the Christ. But now add to them the following two verses written by another hand, and we have more than a beautiful poem, we have a beautiful and stirring gospel hymn:

"God speaks to me through His own Son,  
Through whom to God I have been won;  
Who did for every sin atone—  
Sweet Melody of Love.



George S. Schuler

"God's Melody of Love is He,  
More than these all Christ speaks to me  
Of God's own grace that sets me free—  
Sweet Melody of Love!"

Many of our so-called gospel hymns are none other than just sacred songs. The gospel singer should be guarded at this point. The first four stanzas of the hymn before us may be sung in the service of any anti-Christian system of religion, for example, Mohammedanism, Brahmanism, Confucianism, or in a Christian Science Church, but the singing of the fifth and sixth stanzas limits its use to the orthodox Christian Church. In other words, a marked difference is found between that which is only sacred and religious and that which is the gospel. It is not to be supposed that because the gospel is in the religious and sacred realm that the sacred and religious are in the gospel realm.

While I have a great admiration for their authors and composers, and am much

indebted to them, yet the songs "Brighten the Corner Where You Are" and "The Sunset Gate" are not gospel songs. Good has been accomplished by their use, but what has the brightening of a dark corner or the pealing of a bell at the going down of the sun necessarily to do with the salvation of a soul or the setting forth of the plan of redemption?

An absence of the gospel truth is seen in the greater part of sacred sheet music songs. When a publisher places a song on the market, his object is its commercial value, and since the gospel text would limit its sale, he chooses such compositions as will meet the demands of the largest portion of religious organizations, regardless of denomination, sect or creed.

Departing from the text of the song, let us consider the music element. The expressions, sacred music, religious music, and gospel music are without significance. Music is music as English is English. Religious, or sacred, music is as unknown as sacred English. Music, like people, is known by its associations. Repeatedly have I heard persons refer to sacred songs as jazz music, and opera and negro spirituals as sacred music. To illustrate:

One of the most beautiful compositions in the libraries of pipe organ music for the Church is "Andantino in D Flat," by Lemare. "Heavenly Strains" would be an appropriate designation for it, yet a popular music publisher took advantage of certain copyright irregularities, republishing it under the title "Moonlight and Roses." To the rhythm of its melody, played by a jazz orchestra, young folk dance themselves into baneful ecstasies. Few organists will play the original setting in a church service because the "sacred" has thus been changed to "secular," yet the music is the same in both cases.

That beautiful hymn tune "Raphael" is

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a melodic excerpt from one of Donizetti's operas, but how many know this? This opera having long since entered the obsolete class, only a very few know that the hymn tune was not written originally for the Church. Thus the fact presents itself again, i. e., music, as music, is neither sacred nor secular. The same music might serve acceptably for either field of expression.

The term "jazz music" is employed too indiscriminately. "Jazz" is a system of musical interpretation stressing or supplying the rhythmical to the melodic, be its intended use for the church or theater. Many a beautiful gospel song has had to bear the reproach and stigma placed upon it by a careless player or a thoughtless singer. In other words, it is not the music that is "jazzy," but the system employed in

its interpretation.

The gospel singer should exercise great care in the selection of music. So many choice compositions of music written for the Church are obtainable that one need not attempt to sing of God's love and of Christ's redemptive work to the music of "O Sole Mio," a common Italian love song which is sung and danced to in theaters and cabarets.

## Symposium on the Grace of Liberality

1. Christian Giving; 2. The Blessing of the Tithe; 3. Tithing in a Wrong Spirit

### I. Christian Giving

By Rev. Walter Brown Knight, Crescent City, Fla.

**P**AUL, in writing to the church at Corinth, provoked the saints there to sacrificial giving by calling attention to the splendid example of the Christians at Macedonia: "Their deep poverty abounded unto the riches of their liberality . . . and beyond their power they were willing of themselves . . . and this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God" (II Cor. 8:2, 3, 5).

Christian giving is a grace, that is, a disposition created by the Spirit: "Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace (giving) also" (II Cor. 8:7). This is in contrast with the law, which imposed giving as a divine requirement, whereas Christian giving is voluntary, and a test of one's sincerity and devotion and love. And, too, the privilege of giving is universal, belonging, according to ability, to rich and poor, to young and old: "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him" (I Cor. 16:2).

#### Duty and Privilege

Christian giving is not only a privilege, but is also an inescapable duty upon every Christian. It is not right nor scriptural that the minority should bear the financial burden of God's work, thereby affording opportunity for the souls of the majority to shrivel and become miserly, unuseful, and covetous. There is a story of a man who, as he entered the baptistry, asked permission of the preacher to return to the dressing room, stating that he had forgotten something. On entering the dressing room, he placed his pocketbook in the pocket of the trousers in which he was to be baptized, exclaiming to the pastor, "I want to baptize my pocketbook also!"

"He that soweth sparingly shall reap also sparingly; but he that soweth bountifully shall also reap bountifully" (II Cor. 9:6).

The Bible teaches that salvation is wholly of grace—"By grace are ye saved . . . not of works"—and yet I feel that we have held to this fundamental truth too disproportionately and have failed to place proper emphasis on the correlative truth, "Faith with-

out works is dead!"

Because many of our people have failed to recognize that they are but custodians of material blessings, mission interests are suffering keenly and needlessly. If Christians were giving according to God's plan, which first, is the giving of themselves (II Cor. 8:5) to God; and second, the giving of their means as God prospers them (I Cor. 16:2) for the things upon which God has placed primary emphasis, namely, the winning of the lost to Christ the world over, then there would be no crushing debts on the mission boards, but rather millions at their disposal for globe-girdling missionary operations. The business of the Church is to take Christ to the world, and God's withering curse is upon that Church which fails to missionize. We must either evangelize or fossilize!

One of the most scathing indictments God ever made against His careless, backslidden people is contained in these words: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Mal. 3:8, 9).

#### Joy and Prosperity

The Christian who will honor God in money matters will be a joyous Christian. "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality" (II Cor. 8:2). Another benefit of honoring God with a portion of that with which He has blessed us is material prosperity. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:7, 8). God's challenge is: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there will not be room enough to receive it" (Mal. 3:10). Our experiences have become insipid, joyless, because we have failed in our giving: "It is more blessed—one is happier—to give than to receive."

"That man may breathe, but never lives,  
Who much receives but nothing gives;  
Whom none can love, whom none can thank,  
Creation's blot, creation's blank!"

The soul-shriveling sin of covetousness is catalogued in God's work alongside the most repulsive of sins: "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of Christ."

LaSalle, the most popular confessor of the Middle Ages, has left on record that, of the tens of thousands that confessed to him their sins, not one ever confessed the love of money. Yet the prevalence of this sin is taught from one end of the Bible to the other. Walk through the Bible cemetery of lost souls, and see that of all fatal spiritual maladies the commonest by far is the love of money and of what money represents! See Luke 16:19-31, and 12:16-21.

#### Conversion Tested

One of the surest indications of a man's conversion is his willingness to hold his dollars in trust for God (Luke 19:1-10).

I want to say it, and I say it reverently, that because of our stinginess and self-centeredness and the gratification of selfish whims, the hands of our God are tied inextricably fast. Our foreign and home mission interests are struggling for their very existence, and are forced to turn deaf ears to the needy and insistent calls of the regions beyond. Because of our increasing unmissionary spirit and self-complacency, a chill of winter has settled over the Church in the homeland. Instead of melting penitence, the tears of other days have frozen into icicles and are hanging ominously about the sanctuary, cold and glittering formalities having taken the place of that holy tenderness which caused a weeping prophet of old to exclaim: "O that my head were waters and mine eyes fountains of tears that I might weep night and day for the slain of the daughter of my people."

As an English nobleman lay dying, he said remorsefully and self-censuringly: "What I spent I had; what I kept I lost; what I gave I have."

"We brought nothing into this world, and it is certain we can carry nothing out" (I Tim. 6:7).

## II. The Blessing of the Tithe, or the Tapping in on Heaven's Supply

By Rev. R. I. Humberd, Martinsburg, Pa.

The testimony of God's dealings in the lives of His people has often given me strength, thus I feel that the following may be a source of strength to some faltering heart.

There are certain laws that bring absolute unalterable results. If a man walks up to a big fire, he has no choice, he will be warmed as long as he remains there. If he jumps into a lake he will get wet.

It is thus in the spiritual realm. There are certain statements in the Bible that are absolute, and if a person places himself in the realm of the promise he has no choice, the results are certain. Although Malachi wrote to the Jews, yet the principle of tithing is not alone Jewish, and I have proven to my own satisfaction that the God of Malachi still lives.

### Not Money but Consecration

True tithing is not so much a matter of money as of heart consecration. The Pharisees gave the tithe but lacked the consecration, and Christ greatly blamed them, even calling them hypocrites (Matt. 23:23).

Some fifteen years ago I became convinced that I should give one-tenth of my income to the Lord. Such a move seemed unreasonable and almost impossible, for I was a farmer and in debt. But God had spoken and I decided to put God to the test, and if I got along financially, I would give a tithe. He was faithful, and I prospered even to the place where my banker told another that I made more money than anyone else in the community.

Three years ago, my wife and I felt that since God had blessed us in giving one-tenth, it might be His will for us to give two-tenths. We wanted to go the full way with the Lord, so like Gideon of old, we put out our fleece. Beginning July first we would give two-tenths for six months, and if our finances were in good shape at that time, we would conclude that it was His will for us to give two-tenths.

The promise of Malachi is not necessarily financial. He has promised to "pour out a blessing" in response to proving Him with the tithes (Mal. 3:10) and I have found that there are even greater blessings than money.

### Broadening the Boundaries

The Lord definitely responded to our

fleece and immediately began to work in our life. Up to that time I had never been able to hold a meeting outside the church of which I was a pastor. I had tried in many ways, even in exchanging pulpits with another pastor. This scheme proved a disappointment. I did not get to hold my meeting, although my church entertained his.

At the time we decided to give two-tenths, I had about "forgotten" about holding outside meetings, but a few days later a call came. Other calls followed, and with my pastoral work I was kept very busy. The surprising thing about my meetings has been that, as far as I now remember, I have not had to ask for a single meeting that I have held. This is striking when I remember that a call has often come from places that were unknown to me. Most of these meetings have been in churches, but some as Bible teacher in camp meetings, and Bible conferences.

Again we wanted to go the full way with the Lord. He had blessed us financially when we gave the tithe. In response to our giving two-tenths, He had given us a greater peace and made us a blessing to many. Might He wish us to give three-tenths? I was receiving a very small salary and with a big family it seemed impossible. Yet, if God would take care of us in a financial way, we would be willing to do so.

March 1, 1930, we wrote out our "fleece" and sealed it until September 1. I firmly believe that the Lord turned us over to Satan as He did Job, for almost immediately things began to happen that had never happened before. A daughter got a dangerous sore throat. I broke my nose. My wife had a serious operation. Our house caught fire. Long before the summer was over our bank account had disappeared and a debt had taken its place.

Our only source of encouragement was in the fact that we felt sure the Lord would answer our faith and relieve us fully by September 1. With this confidence we went to the national conference of our Church at Winona Lake, Ind.

### Light in the Darkness

But, did September 1 bring relief? No! far from it. Soon after our arrival our little daughter took sick and remained so all week. I was almost to the breaking

point with God and was walking the grounds praying that He would remember I Corinthians 10:13 and not let me be tempted above what I was able to bear. The clouds grew darker as the little one was taken to Warsaw for an operation for appendicitis.

When we were in the midst of such darkness, my wife and I went to the auditorium. A woman had charge of the devotions. Before she began to read, she said, "I always read a passage that deals with women's work, but somehow I feel that I should read another this time." She repeated this sentence and then began to read John 15. "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Immediately the Holy Spirit bore witness to both of us that our answer was in that verse.

Truly the Lord has blessed us and made us a blessing since the day we put out that "fleece." I was pastor of a small church that had given over one hundred dollars to foreign missions the year before I went there. This offering had increased from year to year until in that year, in spite of the depression of the times and great opposition from Satan, the offering was over nine hundred dollars. As to my meetings, the Lord gave me places to speak in Indiana, Ohio, California, Wisconsin, Iowa, Pennsylvania, Kentucky, four places in Washington, and five in Michigan.

### Blessing Pen as Well as Tongue

The Lord has also mightily blessed in the printed page, placing my articles in three Christian monthly magazines of our times, besides several other papers. He also led me to write five booklets. In response to my writings my mail comes in from all over the United States and Canada, also from England, Australia and Hawaii.

The Lord may lead someone else to launch out into His promises in another way, but I have written the above for the glory of the Lord Jesus Christ, who sees no greater treasure on earth than that of a truly consecrated heart. And I pray that this testimony may encourage someone else to step out in faith upon the promises of God, realizing that the trial of your faith is much more precious than pure gold, in the sight of God.

## III. Tithing in a Wrong Spirit

By Rev. Henry Ostrom, D.D., Greencastle, Ind.

We are not now considering tithing as to whether it is binding upon Christians as it was under the law upon Israel, but we are considering how tithers were condemned by our Lord. Not that they were condemned for tithing as Jews, but that they tithed and at the same time set aside judgment, mercy, and truth (Matt. 23:23).

It is due to us to give attention when concerning any matter our Lord Jesus said, "Woe unto you." And He said this to those people and gave the reason.

They were bringing even the garden herbs in tithe. Talk about "every member canvass"; this is specific, intricate, fractional, which our Lord condemned because

it did not include the other—judgment, mercy, truth.

We know that hearts made new by the Holy Spirit so that judgment, mercy and truth gain a leading place, do bring, not tithes only, but their all to the Lord Jesus. And we should realize that we might respond with money regularly and largely,



and yet be subjects of the, "Woe unto you."

We can imagine our Lord standing among the givers of our day and seeing the millions given where the truth is discounted or betrayed, where the motive may be self-aggrandizement or office-lust, where the results are not expected to be salvation of the lost, and saying, "Woe!" It would be on account of what is missing. Modernism,

for instance, is frequently not to be condemned for what it says at a given time, but for what it leaves out and what it puts aside.

Giving as a species of fair-play is one thing. Honoring Christ by furthering the pure gospel of His blood through devoting money to do it, is quite another thing. It is true that today many of the Lord's own

are financially hindered, but if we could call in the falsely given money and concentrate on the one business of the gospel of grace, there would be, we think, immense encouragement and progress. We need less emphasis upon the depression, and more on an aroused conscience about the "woe."

How sweet the passage over against that word, "The Lord loveth a cheerful giver."

# The Short Bible—Its Meaning and Menace

By Professor Oswald T. Allis, Ph.D., Westminster Theological Seminary  
Philadelphia, Pa.

Abridgment of an address at Founder's Week Conference, February 5, 1934

**H**OW can a short Bible be a menace? There are many books on the market which contain only part of the Bible—the Psalms, a single Gospel, the four Gospels, the New Testament. There are also books which contain selections from the Bible, favorite chapters, portions especially appropriate for the sick-room, the house of mourning, etc. A part is never equal to the whole. But such books serve a useful purpose, are handy and helpful. How then can a short Bible be a menace? The answer may seem difficult, but it is easy.

There are short Bibles and short Bibles.

Whether they are a blessing or the opposite will depend on what they *keep* and what they *leave out*.

## The Work of Chicago University

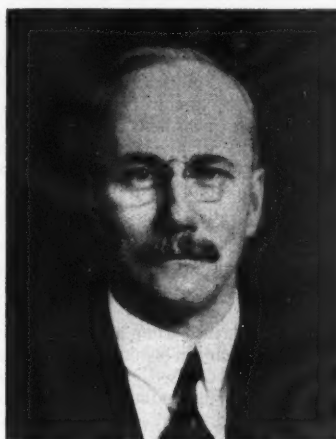
I am to speak to you about what is probably the most recent "short Bible," one which was published by the Chicago University Press last October. It represents an abridgment of the so-called American translation of the Bible which was published several years ago; "so-called," because the book has no right to such an ambitious title. Every one of its editors was more or less closely connected with Chicago University. Drs. Powis Smith and Goodspeed being professors in that institution. It should properly be called "a Chicago University" translation, for it bears the imprimatur of that institution in an unofficial but very definite way.

### I.

Let us now turn to the *Short Bible* and examine it as fully as our time will permit. It is about a *quarter* the size of the Bible. One-sixth of the Old Testament is retained and one-half of the New, which makes it one of the shortest "Bibles" yet published. It is about half the size of the *Shorter Bible* which Professor Kent of Yale published a decade or so ago.

## A Mutilated Pentateuch

We will begin with the Pentateuch. Only a little more than a sixth has been preserved, most of which is from Genesis and the first half of Exodus. Of the great section beginning with Exodus 24 and running through Deuteronomy, which constitutes about three-fifths of the Pentateuch,



Professor Oswald T. Allis

only five chapters or portions of chapters have been retained—5 out of 123!

Why is this? The answer is significant. The second half of Exodus deals largely with the tabernacle, the instructions for its construction given to Moses, the carrying out of those instructions, the erection of the tabernacle, and its acceptance by the God of Israel. Through the closing chapters there run like a great refrain (repeated nearly a score of times) the words, "as the Lord commanded Moses," as if to prove beyond all peradventure that, as the writer of the Epistle to the Hebrews expresses it, Moses carried out the command, "See, saith he, thou make all things according to the pattern showed to thee in the mount."

## An Imaginary Temple

Now it is the view of the destructive critics—emphatically expressed by Wellhausen—that this tabernacle never had any existence. The real Mosaic tabernacle they say, was the temporary tent mentioned in Exodus 33:7, but not described in any way, a simple nomad's tent. The elaborate structure described in detail in Exodus is simply imaginary. Priests of the exilic or post-exilic period felt there must have been a tabernacle in the days of Moses comparable to Solomon's temple, so they imagined a kind of "portable" temple, a tent-temple as

it were, and worked it out in great detail, but it never really existed! Is it any wonder then that this whole account is omitted by the shorteners? Why burden the *Short Bible* with the details of a great tabernacle that is made out of moonshine and rainbow?

But this is not all. The book of Leviticus and considerable parts of Numbers and Deuteronomy contain the laws of the ritual to be observed at this tabernacle. If the tabernacle didn't exist, how about the ritual? The critics would probably prefer to state it the other way round; the laws are late but are attributed to Moses. The attributing of the laws to Moses made it necessary to attribute a portable temple to him also. So the situation is this. The tabernacle never existed at all; the laws and institutions were unknown till centuries after Moses. Consequently the shorteners omit nearly all of Leviticus and Numbers and Deuteronomy, which attribute to Moses a tabernacle and a code of laws with which he had little or nothing to do.

## No Atonement by Blood

But we must remember that the very heart and core of the Mosaic law was the ritual of sacrifice. "It is the blood that maketh an atonement for the soul," we read in Leviticus 17:11, and when we turn to the Epistle to the Hebrews, that great New Testament commentary on the Mosaic ceremonial law, we read, "Without shedding of blood there is no remission" (9:22). We have seen already that very little of the 123 chapters (Exod. 25 to Deut. 34) has been retained—less than five complete chapters. In the case of Leviticus we have only twenty-seven verses—a verse for a chapter we are tempted to say. Of Hebrews we have about one-third retained, but of that great central doctrinal section which deals with the fulfillment of the Old Testament ritual of priestly sacrifice in the atoning, high priestly death of Christ, little remains. Of the 150 verses between 3:7 and 10:18 only 10 verses are retained. The verse I have quoted is not among them.

## No Ark of the Covenant

The most sacred of all the vessels of the tabernacle was the ark. The ark of the covenant, or the ark of the testimony, as it is frequently called, is mentioned nearly

two hundred times in the Old Testament. It stood in the Holy of Holies and it was there that once a year, on the Day of Atonement, the high priest, entering the most holy place, might make atonement for his own sins and the sins of the people by sprinkling blood upon the mercy seat which covered the ark.

How many times do you suppose the ark is mentioned in the Old Testament portion of the *Short Bible*? Once! Once out of nearly two hundred times. And where is it mentioned? In Leviticus 16 which tells of the Day of Atonement? No, but merely in the story of the boy Samuel sleeping beside the ark! And how about Hebrews 9 which deals particularly with the ark and with the New Testament meaning of the Day of Atonement? The whole chapter is omitted.

### No Saving Faith

Reject the type and logically you will reject the antitype. In the proportion that you reject the law of Moses will you reject the Epistle to the Hebrews. That this is not a matter of theory is illustrated by the treatment of the Epistle to the Romans. Of the great doctrinal section (chs. 1-14), scarcely a third has been preserved. Yet among these we find chapter 5 and chapter 8, the latter reduced about one-half! Apparently it did not seem wise to omit them. But although 3:27-31 is retained, the immediately preceding verses are omitted. Let me read them to you in the familiar rendering of the Authorized Version.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus."

Now with these verses still in your ears let me read you what the New Testament editor, Dr. Goodspeed, describes in his brief introduction to the excerpts from this epistle contained in the *Short Bible*, as "the great features of the Christian faith" as Paul sees them:

"Jew and Greek alike have fallen short of the truest uprightness, but a way to such uprightness has now been revealed through Christ. It is the way of faith—that inner attitude of trust and dependence upon God which must be the germ of any real achievement in character. God has forgiven the world, and man has only to accept that forgiveness through faith, and live the life of the spirit."

You notice how sadly this devitalizes the great doctrines of redemption as taught by Paul. Dr. Goodspeed seems concerned to substitute faith as a Christian virtue for that faith in Christ as Saviour and Lord which is of the essence of Christianity.

## II.

I cannot speak fully about the shortness of the *Short Bible* because there are other and equally important matters which must not be overlooked. But there are some things that must be said before we pass on. Let me remind you that one of the distinctive glories of our Christian religion is that it is a historical religion, not a mere philosophy, but a record of great redemptive acts of God: the Bible is a history of redemption. In the Old Testament we speak of the books Joshua to Esther, as the historical books. Together they constitute about one-third of the Old Testament. They have 249 chapters. Of these we find in the *Short Bible* only 12 complete chapters and 8 incomplete. Of the 12 the book of Ruth contributes 2, Esther, 4—one-half of the 12.

If you want to know what the higher critics think of the Old Testament as history, this book will give a pretty satisfactory answer. David was a rather conspicuous figure in Old Testament history we might think. The books of Samuel and I Chronicles deal largely with David for example, and 73 of the Psalms are attributed to him by the titles. In the *Short Bible* we have from both books of Samuel only the story of the slaying of Goliath (I Sam. 17) and David's lament over Saul and Jonathan (II Sam. 1:17-27)!

### David's Reign a Blank

The books of Chronicles are entirely omitted, it being one of the fundamentals of higher criticism that they are quite unhistorical. Also only four of the Psalms which bear David's name are retained. His reign is a complete blank. What conception of David can we gather from these glimpses of him retained in the *Short Bible*? And what of the 39 kings who followed him, the 20 who sat upon his throne, and the 19 who reigned over northern Israel? Two of them, Ahab and Jehu, appear in the brief excerpts from the Elijah stories, but for all the others we have only the few references contained in some of the prophetic portions.

You may still read in Matthew 6:29 of "Solomon in all his glory" (or rather, "splendor," to quote exactly. But you will search in vain for an explanation of this apt historical allusion. The Old Testament passages of the *Short Bible* contain only one mention of Solomon (Neh. 13:26) and the New Testament selections contain but this one, except for the two mentions of Solomon's colonnade (John 10:23; Acts 5:12). Our Lord is not allowed to refer to the visit of the Queen of Sheba—which is of course unhistorical in their view, and Stephen is not even allowed to mention that Solomon built the temple.

What possible excuse is there for this kind of treatment, unless it be that the Old Testament is regarded as almost utterly worthless and unprofitable as history? We have been hearing of the "German Christians" who want to do away with the Old Testament. Before we lament the depravity of Teutonic human nature let us remind ourselves that our own higher critics are only a step behind.

### The Poets and the Prophets

Of the poetical books it is to be noted that only 15 of the 150 Psalms are re-

tained: the Royal Psalms, the Penitentials, even the Fifty-first are missing, also the One Hundred and third and the One Hundred and thirty-ninth. Proverbs, a few selections; Ecclesiastes, the last chapter and parts of three others; Job, six chapters; Song of Songs, none. This is the record for the poetical books.

Of the prophets the record is brief. Of Isaiah, the great evangelical prophet, about one-sixth is retained, 4 whole chapters out of 66 and parts of 20 others, usually only a few verses. Jeremiah's 52 chapters are reduced to one with parts of five others. Of Ezekiel's 48 only 6 remain, 3 complete and 3 incomplete. Daniel fares rather better, with 4 out of its 12 retained. While of the 67 chapters in the so-called Minor Prophets 15 are retained entire with parts of 15 others.

### What of the New Testament

When we turn to the New Testament we observe that, as was to be expected, the process of destruction has not been carried as far as in the Old. Half of the New Testament is retained. Of the four Gospels, Mark has suffered least, losing only a few verses. The others have lost about a half, Luke considerably more. Acts is reduced about a third. The Pauline epistles each lose at least a third, but Romans loses nearly three-fourths, I and II Timothy suffer yet more heavily. Hebrews loses nearly two-thirds, and Revelation three-fourths. The least that can be said regarding such a drastic curtailment of Scripture is that it defeats its own avowed purpose. It makes the Bible too fragmentary to be intelligible.

## III.

But the editors have not been content with merely curtailing the Bible, they have submitted it to an equally radical rearrangement. This also is the natural result of the application of higher critical principles to the Bible. That the Pentateuch is not Mosaic, but a compilation from at least five different documents, the oldest of which dates from about the time of Jehoshaphat, the latest and largest, the one containing the bulk of the law, from the time of the exile or later—this has long been an accepted and assured result of higher criticism.

### Placing the Law after the Prophets

According to this view the religion of Israel was not very different from that of neighboring peoples until centuries after the time of Moses. David was a rude warrior whose religious beliefs were so crude that we cannot regard him as the author of any of the Psalms, at least in their present form. Jeroboam was simply a religious conservative who adhered to tradition-honored custom in establishing the calf-worship at Dan and Bethel. It was the prophets of the eighth and seventh centuries who were the real founders, or we may say, discoverers of ethical monotheism.

The dictum of the critics is first the prophets, then the law. The familiar and historical order which puts the Pentateuch, as Mosaic, first, they regard as a mistake, the result of the perversion of history practiced by the Jews in attributing all their laws to Moses and glorifying their past in a way for which there was no warrant in fact. Israelitish monotheism does not

begin with Moses or with Abraham. It begins with Amos and Hosea. Indeed, we should perhaps regard Jeremiah as the first theoretical monotheist, they would say.

But you will object, Do not the historical books, Joshua to Nehemiah, refer repeatedly to the law of Moses? Yes, but you must give the Jews credit for at least a modicum of common sense, is their argument. If the law though actually late was to be made Mosaic with a view to glorifying the past, then the history of that past must of course be "written up" from the same standpoint! Otherwise the Pentateuch and historical Books would be in glaring conflict. If Deuteronomy was really "composed secretly in the half-heathen reign of Manasseh" and was simply attributed to Moses in order to secure the authority of this half-legendary hero for its new and revolutionary doctrines, then of course the old history books had to be revised and rewritten to enable this forgery or "pious fraud," as it has been called, to establish itself in the eyes of the masses!

#### How the "Fraud" Was Worked

This pious work of rewriting history went on industriously during the exile and afterwards, the Pentateuch being completed perhaps by Ezra—and the historical books reaching their final form about the same time. And the work was so well done that until about a century ago, everybody believed that the account the Bible gave of itself was true. In fact, despite all that the critics have done to prove the contrary most people who really read the Bible and love it, are taken in by this plausible account which it gives. It is only the sharp-eyed critic who can read between the lines and see things in their true light. Consequently it is of the utmost importance to the critics to make the Bible say what they want it to say. This the *Short Bible* endeavors to do.

#### Where We Find Genesis

It begins with fragments of Amos, Hosea, and Micah—a fourth or less of each. Then come Isaiah, Zephaniah, Nahum, also reduced in volume. Then Deuteronomy, Habakkuk, Jeremiah and Ezekiel. You observe that Deuteronomy is placed with prophets of the Babylonian period. Then we have "snatches" from Samuel, Kings and Judges (note the order). Then we meet the post-exilic prophets Haggai and Zechariah, followed by (remember the order is chronological) Joel, Ruth, and Job.

And now we are at Genesis. Here in the middle of the Old Testament in the post-exilic period we meet those sublime words, to which all of Scripture from Genesis to Revelation is attuned—words which are the epitome of monotheism: "In the beginning God created the heavens and the earth."

No, that is not the case. We do not meet them even here. What we read is this:

"When God began to create the heavens and the earth, the earth was a desolate waste, with darkness covering the abyss and a tempestuous wind raging over the surface of the waters." A clumsy translation, that is not new, but goes back to Jewish unbelievers of the Middle Ages, has been adopted in place of the simple familiar rendering of the Authorized Version, a rendering which is found in ancient and modern versions alike.

Why is this rendering preferred by the critic? There is only one answer. It is because it eliminates from these verses the great truth of creation out of nothing. The earth and the abyss and the wind and the

so destructive. It represents and is designed to prove a totally different conception of the religion of the Bible from that which the Bible itself presents.

#### IV.

We turn to the New Testament. The most obvious feature in the rearrangement is the fact that most of the Pauline epistles are placed first. This is illogical to say the least. Some of the epistles are probably earlier than the earliest of the Gospels; and John's Gospel is of course one of the latest of the New Testament books. But the familiar arrangement—Gospels, Acts, Epistles, Revelation—is a natural and proper one.

The Gospels and Acts, which give us the facts, naturally precede the epistles, which present the doctrines based on those facts. Furthermore, the exact date of most of the New Testament books is not known. And any chronological arrangement would be more or less tentative at best.

The worst feature of this rearrangement is that it rests upon radical theories as to the authorship of a number of the books. Luke and Acts are dated near the close of the first century, or about twenty-five years after the death of Paul. Ephesians, Timothy, and Titus are denied the apostle. The Apocalypse, the Gospel, and epistles of John are not by the "beloved disciple." I Peter and James are also late. You observe how destructive this

is of the apostolic authority of the New Testament.

#### Why This Rearrangement?

The purpose of this rearrangement of the biblical books is plainly stated in the preface. It aims to present "the various books in the chronological order of their composition, so that earlier religious ideas come first and more developed ones later. So arranged," we are told, "the book becomes an introduction to the development of Hebrew and Christian religious thought, and the great messages of the prophets and evangelists stand out in their full originality."

#### V.

But the editors have not been content with merely mutilating and rearranging the American translation. They have gone a step farther. They have added editorial comment and interpretation. Some fifty-five pages, or about 10 per cent of the book, is devoted to explanatory notes which are prefaced to nearly all the books. It may readily be admitted that so fragmentary and topsy-turvy a book as the *Short Bible* needs plenty of interpretation. If Theseus needed Ariadne's thread to lead him through the mazes of the Cretan labyrinth, how much more does the simple-minded Christian need a word of counsel and advice when he is lost in the mazes of the higher critic's Bible?

But it should be noted that the object of these explanatory introductions is not

### Men of Galilee

By Harry Brokaw, East Liverpool, Ohio

The men whom Jesus chose in Galilee

To teach His Word, now known in every clime,  
His Word, that will endure through endless time,  
Were common folk, not unlike you and me.  
Discovered—one, two, three—beside the sea,  
And other places, where, within their prime,  
He called them, each, to teach His Word sublime.  
Save one, a faithful few they proved to be.

Can we, like fisherfolk beside the sea,  
Extend Christ's Word from far off Galilee?

Can we now hear the call to teach, to preach,  
And show once more, to those within our reach,  
How Christ, the Master, tried men's souls to win,  
And how He lived and died to save from sin?

waters were all in existence when God "began to create." The first chapter of Genesis is thus not merely demoted to the post-exilic period, it is even made to teach that pagan dualism, the eternity of matter, which is so utterly destructive of any high and worthy conception of God.

#### Does It Make no Difference?

But we are often told that it makes no difference when the books of the Bible were written or who wrote them; their religious value remains the same. Whether Moses wrote the Pentateuch or Isaiah the Book of Consolation is of no importance.

Nothing could be farther from the truth. The words, "In the beginning God created the heavens and the earth," standing where they belong and as they have stood for a score of centuries and more, at the very beginning of God's revealed Word, strike the key note of that majestic music to which all Scripture is attuned, theism, monotheism.

Why do the critics put it down in the post-exilic period? Because—and this is the fundamental reason—because it then agrees with their conception of the development of religion. They hold that in Israel, as elsewhere, it began with animism and passed through the stages of polydemonism, polytheism, henotheism, and did not reach the monotheistic stage till a comparatively late date. That is the reason the question of the arrangement of the Old Testament books is so vital and this rearrangement is



to help the reader escape from the maze of higher criticism, but rather to entangle him still more deeply in it. If the Bible, even a mutilated, misarranged, and mistranslated Bible, is not utterly destroyed, it still protests against the treatment it has received at the hands of the critics. Consequently the reader must be given a word of counsel and explanation—a pair of critical spectacles, as it were, that he may read what remains of its statements as the critics want them read. And lest the reader forget to put on these spectacles, that is to read the introductions, they are printed in larger type than the biblical text itself, a piece of effrontery which cannot be too severely condemned.

#### The Editor Counsels His Readers

The "selections from the books of Chronicles, Nehemiah and Ezra" have one of the longer introductions, it is over a page in length. I want to read you part of it.

"Most of this story had already been told in what we know as II Samuel and I and II Kings. But those narratives were now freely supplemented and exaggerated. The colors of the earlier narratives are deepened, the glories of the past are heightened, and the whole is viewed in the light of the priestly legislation, which had now come to dominate Jewish life. Thus the Jewish mind, at this low ebb in the national fortunes, finds satisfaction in repainting the splendors of its distant past, and glorifying and magnifying its heroic periods. The book is an imaginative priestly recast of Jewish history, prefaced with genealogical lists (chapters 1-9), and has been termed an ecclesiastical chronicle of Jerusalem."

Now, having read the comment let me remind you that of the 65 chapters of Chronicles not a word is retained, while of the 23 chapters of Ezra and Nehemiah, only 2 complete chapters are retained and parts of 3 others. Yet even in reading this meager residuum, the reader must be reminded that he is reading "an imaginative priestly recast of Jewish history."

Similarly the introduction to the book of Judges tells us that in reading of Deborah and Gideon and Samson we must remember that this period "was a shadowy,

half-legendary interval between the conquest and the kingdom." Furthermore,

"These adventurous stories were gathered into a book as early as the seventh century, but it was during the exile, under the influence of the religious ideas of Deuteronomy, that the book received substantially its present form, in which the ancient episodes are given a moralizing cast: the Hebrews sin, and in punishment God brings affliction from the neighboring peoples. Then the Hebrews repent, and he raises up a champion who delivers them and judges them through an interval of peace. But they sin again; and the process is repeated."

#### What Does This Mean?

Simply this: The book of Judges describes conditions in what has been aptly called "Israel's iron age," the time between Joshua and Samuel. The narrative represents this period as one which was marked, we may say characterized, by frequent apostasies from the true worship of the God of Israel. But in reading even the three chapters selected from its 21, we are cautioned to bear in mind that the book is late, dating from the time of Jeremiah, at which time this period had become half-legendary.

We are also to note that like some "goody-goody" book for children it had been given a "moralizing cast" in the interest of the ideas of a later age. Thus, the book of Judges speaks of idolatry as practiced in the days of the Judges, but it describes it as sinful, an apostasy from the law of Moses which was severely punished again and again. Such statements, says the critic, are quite incorrect. Idolatry was quite proper in the days of the Judges; it was not till centuries later that the prophets denounced it. But since their views prevailed, the book of Judges was *edited* in such a way as to make the real and lawful worship of that period appear as if it were sinful and apostate. That is the meaning of this explanation!

I need hardly point out to you the tremendous significance which it has for our reading of the Old Testament. If it is true, which it is not, then Jeroboam the son of Nebat, to whom I have referred already, was not the one "who caused Israel to sin." He was simply a religious con-

servative, who clung perhaps rather too tenaciously to the customs and practices of his ancestors.

#### God's Bible Compared with Man's Bible

When we read the Bible in the old familiar version we are impressed with the unity, harmony, and authority with which it speaks. It is a book of singular clarity, beauty, and sublimity of thought. And while there are in it many things difficult to understand, a wayfaring man cannot err therein. When we read the *Short Bible*, we find that it is a babel of many voices. We cannot be sure what it really says, and what it seems to say is not, we are told, what it really means.

The Bible claims to be the Word of God, His precious and perfect revelation of His will to man, the record and the offer of His great salvation. The *Short Bible* tells us that rightly arranged, and we may add rightly interpreted, it is "an introduction to the development of Hebrew and Christian thought."

The two viewpoints are poles apart. The one is historical Christianity, the redemptive supernaturalism of the Bible. The other is Modernism trying to restate Christianity in "modern" terms, in the familiar language of naturalistic evolution. Between the two there is, to use the title of E. J. Pace's most telling Bible cartoon, which appeared in the *MOODY INSTITUTE MONTHLY*, "No Middle Ground—Only a Chasm."

The *Short Bible* is one of many attempts, a very subtle one to bridge the chasm, to modernize the Bible.

That is the meaning and menace of the *Short Bible*.

#### It Cannot Succeed

We have the sure promise that "the word of our God shall stand forever." But the *Short Bible* can and may destroy the faith of many in that enduring Word. It is therefore a challenge to us as Christians to stand fast in the faith and contend earnestly for the truth of the gospel, and to cherish as our most precious heritage the Bible, the whole Bible, the Holy Bible, that it may be to us and to those who come after us a lamp unto our feet and a light unto our path until He come.

## Miscellany for Ministers

1. *The Buzzard's Club*; 2. *An Undergraduate Speaks His Mind*; 3. *What Is the Christian Test of Fellowship?* 4. *Bunyan's Ideal Pastor*

### I. The Buzzard's Club—An Incredible Incident

By Rev. C. H. Heaton, New Castle, Pa.

**A**FTER the luncheon meeting of the Buzzard's Club in our town, a hundred men retired to the lounging room for further social intercourse. The conversation over in one corner turned to the subject of conditions in our churches. Now it happened that all of the men were good church members, and they unanimously deplored the fact that there had

been a decline in church attendance, especially at the evening services, in the last few years.

Presently one man, whose voice could be heard in every part of the room, suggested that one trouble was that the preachers had forgotten their calling. Something in the tone of his voice, the earnest conviction with which he spoke, or the community of

interest in the topic, caused every man to join this discussion group. They all agreed that the preachers were largely guilty of leaving the field of sound Christian doctrine and were dabbling in the popular topics of the day. When these men went to church they wanted to hear the Bible expounded. They were fed up on sensationalism in the press and on the stage, and

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thought it should be left out of the pulpit. They wanted their ministers to be specialists in the one subject which they were supposed to know better than any other. Every man by expressed word, or by tacit assent, declared that he went to church to hear God's Word sanely and logically taught.

#### How It Worked Out

When these hundred men went out from the club house that day they passed the two churches to which most of them belonged. On the bulletin boards they read the announcements for the coming Sunday. The ministers of the churches were men of about equal training and ability. One was to preach the next Sunday night on "The

Forgiveness of Sin." This would be an exposition of the third chapter of Romans. The other was to speak on "Why Clara Bow Dresses to Shock her Spectators."

That Sunday night the hundred men were found in church. Ten went to hear the Bible exposition and ninety went to hear about the nudity of Clara Bow.

There is an explanation of this incredible incident. The ninety had received their education in the movies: they were "movie minded." The ten had been educated under a Bible-teaching ministry: they were "scripturally minded." People can be educated both ways. But they all had an intuition of the fitness of things.

#### There Is a Sequel Also

The second Sunday night half of the ninety did not go to church at all. No subject that Sunday night was sufficiently tempting as bait for them. Later most of them lost all interest in church services, and the problem of church attendance became more acute in our town. But the ten developed a growing appreciation of the grandeur of the Christian system of truth. They never missed a service and their numbers increased. The tastes of people differ. And the tastes of people have a powerful influence on preachers.

There may be no truth in this incident; and again there may be.

## II. An Undergraduate Speaks His Mind

Editors, MOODY MONTHLY:

I am a young commentator, still in college. I have decided to devote my life to human need, and have chosen medicine as a vehicle. I cannot help but pause, however, and comment upon the lamentable condition of another great branch in the business of administering to human need, the Church of God.

There is little doubt that the influence of organized religion upon mankind of today is waning. This distressing fact has been brought to our attention countless times. Any number of explanations of it have been submitted and panaceas offered. To my mind it is all due to one fundamental fallacy in the present day Church, namely, the lack of supply of spiritual food.

In the days when the Church played a major role in the lives of men, the ministers of the gospel preached God. In our efforts to modernize Christianity, however,

we have relegated to near obscurity its fundamental principle, the death and resurrection of Jesus Christ, Son of God. We have destroyed its vigor by sapping its life blood.

The all-pervading spirit of God transmitted through the Holy Ghost, once the essence of Christian faith, is to the average man of today an obscure, fantastically unreal conception of a primitive mind. What Jesus Himself preached, and what His great apostles built His church upon, has been ignored by our modern apostles. They, on the other hand, strain every nerve and ligament to drag the Church from the realm of the Spirit, and devout worship of the Almighty into secular life, and the filthy forum of politics.

The result of their labors has been to make of religion a disjointed, contradictory code of ethics. Thousands of sermons are preached in these United States every Sunday. Nearly all are ineffectual moral dia-

tribes. The Sabbath, says our Saviour, was made for man. Yet where can he get that spiritual food, his rightful due, so essential to our souls today? Certainly not in the Church at the hands of ranting political moralists who have forgotten their mission of holiness. Who can wonder why the Church of today has lost its grip on mankind? It is no longer the house of God, the haven for the toil-worn souls of men. Who can wonder why men today, finding their spiritual needs unsatisfied by their church, are turning to strange isms in the hope of spiritual solace.

I say that the fault is not with the generation, but with the Church. Not until Christ's ministers of the gospel gain cognizance of their spiritual mission and cease their empty moral ravings will the Church of God come once again into its own.

S. G. W.  
Baltimore, Md.

## III. What Is the Christian Test of Fellowship?

By Rev. Harry A. Stemme, South Pekin, Ill.

Some brethren seem to be greatly disturbed over the activities of a certain evangelist who conducts a healing ministry in his services. They feel called upon to vigorously oppose his teachings, considering them a menace to evangelical faith.

I am not concerned to take any doctrinal stand on the question, having precious fellowship with both groups. My object is merely to raise the question as to whether a difference of opinion on healing in the atonement should constitute a test of fellowship. Ought brethren who hold all the fundamentals of the gospel, but believe in a public ministry of divine healing, be attacked as enemies of the faith? It is my conviction that those who do so are causing an unnecessary rift in the body of Christ.

If fundamentalist Christians exclude from their fellowship those who teach healing in the atonement, then Andrew Murray, A. B. Simpson, A. J. Gordon, and a host of

others at whose feet spiritually-minded Christians have loved to sit, must be considered unsound. My beloved president, Charles A. Blanchard, late of Wheaton College, was also vice-president of the Christian and Missionary Alliance which included in its platform "Christ Our Healer." Mrs. T. C. Rounds (Chicago Hebrew Mission) has been a firm believer in a healing ministry for years.

I happen to know this evangelist in question, and am convinced, on the basis of intimate fellowship with him, that he is a man of God, filled with Christ's spirit and with a passion for souls. Although I have watched carefully for emotional excesses while he was conducting meetings, I found his services marked for their sanity and freedom from fanaticism. It is not necessary that I agree with all he teaches to consider him a brother in the Lord and doing a work for eternity.

No matter what position my brethren

feel led to assume regarding such teachers, I, for one, intend to fellowship with them so far as they will permit me. "Let love of the brethren continue."

The foregoing contribution has been in our files for some time, which is one reason for our omitting the name of the evangelist to which it refers, inasmuch as he is not at present in the public eye as he was a couple of years since. Another reason for omitting his name is that we do not wish to make the brother a center for renewed controversy, because we esteem him as does our correspondent, though differing with him on the subject of healing. Our chief reason for publishing the article in this issue which has interest primarily for young pastors, is to accentuate what it says about Christian fellowship. We can differ from such teaching and witness against it in love, without seeking to exclude its votaries from membership in the body of Christ. "Cut from the Loaf" in this issue is pertinent.—Editors.

## IV. Bunyan's Ideal Pastor

Many admirable descriptions as to the ideal character in a pastor have been given, but Bunyan pictures him as a man with—

1. His eyes lifted up to heaven.
2. The best of books in his hand.
3. The law of truth written upon his lips.
4. The world behind his back.

5. Standing as if he pleaded with men.
6. A crown of gold hanging over his head.

The following lines, however, from the pen of Bishop Ken, are incomparable:

Give me the priest whose graces shall possess  
Of an ambassador the just address;

A father's tenderness, a shepherd's care,  
A leader's courage, which the Cross can bear;  
A ruler's awe, a watchman's wakeful eye.  
A fisher's patience, and a laborer's toil;  
A guide's dexterity to disembrace;  
A prophet's inspiration from above;  
A teacher's knowledge, and a Saviour's love.

—Rev. Herbert Lockyer

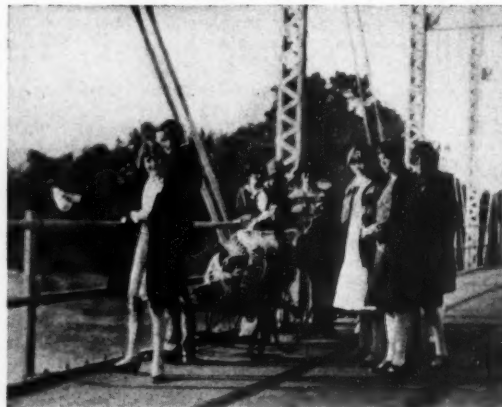
## Bottles Carry the Gospel Message

Editors, MOODY MONTHLY:

In the accompanying picture, taken on the Platte River bridge at Fremont, Neb., in 1927, may be seen Miss Juniata Anglemyer, an arthritis invalid in her wheel chair, with a group of her friends. They are engaged in the happy service of casting her gospel bottles into the river, trusting that God, in His loving providence, will so direct their course as they go floating down the stream, to wherever precious souls may thus find the bread of life.

Miss Anglemyer was converted at the age of sixteen. After she became an invalid, and too helpless to be cared for in the homes of her relatives, she was then admitted to the Miami Valley Hospital at Dayton, Ohio, where she remained for over twenty-three years. Here she also began her ministry of giving out gospel tracts.

But about a year before leaving the hospital, in May, 1920, after reading an account of Memorial Day services at which



flowers were dropped onto the waters of the Big Miami River in memory of sailors and marines who had perished at sea, she had an inspiration. Why not put some of her tracts into bottles, and have them thrown into rivers, lakes and even into oceans? So her gospel ministry in bottles was begun at

bottles—sizes one quart and under—for which she will be deeply grateful. She finds it quite difficult to get sufficient bottles in a strange city, having lived in Fort Wayne only four months.

Yours sincerely,

MRS. HARVEY LEE

Conneaut, Ohio, where her first bottles were thrown into Lake Erie.

Since leaving the hospital at Dayton, about fourteen years ago, Miss Anglemyer has traveled hundreds of miles in her wheel chair, always having to ride in the baggage car.

She has resided in a number of different cities, but is located at the present time at 122 E. Rudisill Boulevard, Fort Wayne, Ind., where she is still happily carrying on her tract ministry in bottles. She very earnestly requests that the readers of MOODY MONTHLY will assist her in her "labor of love" for the Master, by sending her shipments of securely packed

### To Our Subscribers About Missionaries on the Field

What a blessed privilege it is to make others happy—especially those who are devoting their lives to the salvation of precious souls in far-away lands.

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The fund is now exhausted, more than 60 missionary subscriptions having recently come up for renewal. We must now care for the missionaries whose subscriptions expire this month.

We cannot renew these subscriptions without your help. Will you give what you can toward keeping these 400 missionaries supplied with the good, sound, and spiritual teaching which the MOODY MONTHLY affords?

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MOODY Bible Institute MONTHLY  
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163 Institute Pl., Chicago, Ill.



# Missionary Department

William H. Hockman

## AT LAST!

After long years of patient and fruitful service, the Sudan Interior Mission has at last been privileged to realize one of the first objectives cherished by the pioneers, led by Rev. R. V. Bingham, who ventured into the dark untried regions of northern Nigeria forty years ago. The metropolis of the interior, the City of Kano, was deemed the key center from which to evangelize the whole interior region; but as the apostle Paul was prevented from entering the important center of Ephesus for a season, so our friends in Nigeria have been prevented from occupying Kano until just now. The following from Mr. C. Gordon Beacham will be read with deep interest:

"Kano, the city of lure and mystery to the uninitiated! Even for the European visitor there is a fresh charm and interest in the walled capital of Hausaland every time he ventures inside of its fifteen gates—which are an average of nearly a mile apart. The city of commerce, where Occident and Orient meet in trading marts, where ostrich feathers (before Dame Fashion ruled them out) brought from the Sahara were traded for European sugar, while wheat and salt were exchanged for Lancashire cotton prints. The city where peanuts are piled mountain high at each new year, shelled and awaiting transport to European factories. The city which, in parts, smells to the clouds above with drying skins and hides—the source of much of our 'Morocco' leather. The city of camels, donkeys, bicycles, and motor cars—the new side by side with the old.

## A Thriving Metropolis

"Because of its commercial and political importance Kano has grown from one city to seven, including the original Hausa metropolis, the ghetto, the Syrian quarter, the European trading area, and various other sections. A city presenting a seven-fold opportunity for gospel witness. What crowds there are! They go past our window in endless variety and number. And yet as one tries to mingle with them he is made to feel an icy wall of separation—the antagonism of Islam against Christianity. With crowds all around us, we feel as lonely strangers, an experience quite different from that which has been ours heretofore among the pagan tribes.

"For the Sudan Interior Mission the

special interest in Kano lies in the fact that, as the metropolis of the central Sudan, it was the prime objective of our three valiant pioneers in 1893, two of whom laid down their lives in the attempt to reach it with the gospel. To occupy this stronghold for Christ has been the unwavering ambition of our general director ever since. After forty long years of waiting, of prayer and effort, at last the mission is granted a site upon which it may establish itself. Forty years after the trials, hardships, and sorrows of those pioneer days, we are given the joy of entering into the land. We thrill with the privilege that is ours, and seek divine grace to enable us



Henry DeVries Crossing a River in Mindanao

to measure up to the responsibility.

"It has fallen to our lot to have the privilege of initiating the permanent work here. And God is waiting for many of you who read this to accept the privilege of sharing in this large and central ministry by prayerful and practical co-operation. 'As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall part alike.' Who will 'tarry by the stuff' for Kano? It will be an encouragement to let us hear from you. And we will try to keep you informed, for intelligent intercession, as the work goes on."

## THE AFTERMATH IN EGYPT

Most of our readers have doubtless followed with keen interest the events in Egypt during the past year, and will be glad to learn that the violent anti-Christian agitation by Moslem leaders has not only subsided, but the aftermath seems to be a more widespread and deepened interest in the Christian message, which gives great encouragement to our missionaries. Writing in *Blessed Be Egypt*, Mr. J. E. Kinnear, of the Nile Mission Press, points out the marked change in attitude,

and quotes from a lengthy letter published in the Cairo Press by an educated Moslem who wrote in defense of Christian missions.

Mr. Kinnear first mentions a case that indicates the turn in the tide.

## "Make Him a Christian"

"In October a Moslem parent brought his boy to a Christian mission here in Cairo to have him enrolled. The principal of the school, interviewing him, carefully pointed out that Christian worship and Christian instruction held a central place in the life of the school. 'Oh, yes, I am quite aware of that, and I don't mind at all,' was the surprising reply. 'I want to enroll him in this school of yours, and you can make a Christian of him if you like. In fact, I don't mind if you use force to do it!'

"But think of a two full column letter, after the manner of the following extracts, being read in the daily by the Moslem public:

"We need not say that the missionaries are as innocent of the crimes that have been laid against them as a baby born last night. . . . We wonder why the missionaries are attacked now after they have been in the country for about a century, since their motives, their work and message remain the same. . . . We hold, with the missionaries, that conversion to Christianity is not a mere transfer of a person from one religious denomination to another; it is a complete spiritual change, including his feelings, deeds, and sayings, and his mode of thinking, prompted by spiritual motives.

## Missionaries Eulogized

"Invaluable service has been rendered to Egypt and the Near East by missionaries; the first voice raised against immorality and prostitution and in favor of the liberation of slaves was the voice of missionaries. Attention was first drawn by missionaries to the danger of intoxication and drug-taking. It was the missionary who first made a good and exact translation of the Bible into Arabic. It was they who established schools, institutions, hospitals, printing presses and orphanages in our midst.

"The country which does not respect liberty in choice of creed does not respect any other kind of liberty. In London there are Moslems of British and foreign nationalities, some of whom were originally Christians, and yet there is no fuss or agitation against them. Here in Egypt it is the practice that when a Christian embraces Islam he is to declare his new creed officially in the presence of the authorities, who, after investigation and questioning, record the conversion officially, the convert suffering no legal penalty. But the same procedure is not allowed in the case of a Moslem becoming Christian. And

this attitude contradicts the principle of the liberty of creed. Yet the Egyptian constitution states that liberty of religions is guaranteed."

### LOST SHEEP IN THE MOUNTAINS

Away in the fastnesses of Mindanao (an island of the Philippine group), little affected even yet by the well organized "civilizing campaign" of the American government, are uncounted and neglected souls for whom Christ died, who are only now hearing for the first time the matchless story of redeeming love, through the arduous pioneering efforts of Henry DeVries and his colleagues of Bethel Mission. What pioneering means in these rugged mountains among a primitive people, may be gathered from the following paragraphs recently penned by Mr. DeVries:

"My last evangelistic trip was in a region where traveling is very difficult and uncertain. The trail crosses very deep canyons, and the rivers winding along the bottom are treacherous during the rains.

While crossing the first river my horse, 'Flit,' got caught in a whirlpool, which nearly ended his journey. The next day we came to a very swift stream after descending to the bottom of a canyon 2,000 feet deep. It was terribly hot down there. We were to cross on an improvised raft of bamboo fastened with a loop around a ratan stretched across the stream. The current swept part of our baggage off the raft, and away went my bag containing Bible, tracts, flashlight, etc., circling around the whirlpools and struggling through the rapids. My helper Filimino was on the raft with me, and before I could get ready for a swim he was across and on his way to rescue the bag, climbing over and around big boulders and cutting through the brush and deep grass. Suddenly he began frantically waving his arms, and then dived into the turbulent stream, but nowhere near where the bag was hastening on its way down the canyon.

### Painful Stimulation!

"Why the hasty dive? A swarm of huge mud wasps attacked him. When he came back with the traveling bag, which he found at the bottom of the river about one hundred fifty yards further down, he was a sight. His body, arms and face were covered with huge welts. 'Very sharp and hot, sir,' was the only complaint he made; but I knew that he suffered miserably the rest of that day. After about two hours we continued our journey; crossing again on a raft the current proved too strong, pulling the raft down, and then I got a ducking. The current pulled me off, and for some ten minutes I struggled about as hard as I ever did in all my life. After climbing out of the canyon, our journey led across a high plateau. Here the climate was much more comfortable. Toward the middle of the afternoon we descended into another deep canyon. The trail was bad, a misstep would have meant—well, no more letters to write. In

a heavy rainstorm we reached a barriao (village) at the bottom of the canyon. We gathered the people after the rain stopped and had a nice meeting. Then about eight o'clock we feasted heartily on rice and sardines, for we had not had a bite since six A. M. Early the next morning we again went to the top, and then the trail led us through the forest, which was a welcome change after the sultry heat of the canyons.

### Towed by a Tail

"About half way to Minsuro, our destination for the next night, it became very difficult to find our way, for the river was becoming swifter and deeper and more dangerous to cross. But, as Filimino said, 'The Lord always provides in time.' We overtook two men with a carabao who were on their way to Minsuro, their home village. They gave us the comforting information that a few days before a man and his horse were swept down by the current, the horse being drowned, though the man escaped. When we crossed at the place where this happened Filimino hung on to the tail of the carabao, which is a strong swimmer. Just before sunset we reached the Tagoloan River. We crossed on a flimsy bamboo raft, and a native took Flit across. He had another swim for his life, for the river here is swift and deep and nearly 200 yards wide.

"Minsuro is on a high bank overlooking the river and sea. This is the most northern barriao in the province, only about seven kilometers from the coast. The mosquitoes here were so thick that there was a continuous hum in the air. They got in our mouths and noses as we breathed, and it surely kept us busy swatting and fanning with our arms, until we took refuge under a mosquito net. After a good night's sleep and breakfast we gathered the people of the barriao and brought to them the words of eternal life. The whole village attended."

### A JUBILEE IN KOREA

The year 1934-35 marks the fiftieth anniversary of the founding of the Chosen Mission of the Presbyterian Church (Northern), and also the beginning of Protestant missions in Korea.

The first Protestant missionary to Korea went in the capacity of physician to the American legation, and would not have been allowed in the country on any other terms. When the first evangelistic missionaries arrived, on Easter Sunday, 1885, the notice board bearing a government edict against Christianity was still to be seen on a main street in Seoul; and a Christian Chinese soldier who had distributed some Scriptures among the Koreans in 1883 had been deported at the request of the Korean government.

The first baptism was behind closed doors, with an American school teacher on guard, and on Easter Sunday, 1887, there was a public service in a building which had been bought and fitted up as a church. Yet in the following year, owing to objections raised by the Korean government to missionary work in the interior, the American minister recalled American missionaries, and all religious services of every kind were stopped in the schools and little meeting places.

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## Our May Issue

commemorates Ascension Day and Pentecost. The following is a partial list of articles and authors:

**THE PRIESTHOOD OF CHRIST**—*W. C. Proctor, B.D.*, Herts, England

**GRIEVE NOT THE HOLY SPIRIT**—*T. T. Shields, D.D.*, Toronto, Can.

**THE LOFTY OUTLOOK**—*Gustaf F. Johnson*, Minneapolis  
**THE CHALLENGE OF BIBLICAL FOREIGN MISSIONS**  
—*Charles J. Woodbridge*, Philadelphia

**SEVEN APPEALS TO THE UNSAVED**—*Joseph T. Larsen*, Minneapolis

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### What a Change!

Today there are two large self-supporting and self-governing Churches in Korea (Presbyterian and Methodist), with 3,579 church buildings, 122,857 regular members, a total Christian constituency of 316,356 and a Sunday School enrollment of 255,286. There are 556 Korean ministers, and a total of 1,579 salaried Korean church workers, nearly all of whose salaries are paid by their own people. The cash contributions of the Korean churches last year totaled more than a million yen (Japanese silver dollar).

The British and Foreign Bible Society last year circulated 7,367 Bibles and Old Testaments, 66,480 New Testaments, and 633,839 Scripture portions. In addition 1,400,000 copies of a twenty-four page *Life of Christ*, written entirely in the words of Scripture, were distributed free by the Korean Church workers and missionaries all over the country.

### Sound Biblical Principles

The Korean mission of the Presbyterian Church has up to the present stoutly resisted the inroads of Modernism, and stands for the following basic principles in its work:

1. The acceptance of the entire Bible as the inspired Word of God and as the basis for true Christian faith and service.
2. Personal evangelism and witnessing stressed as the sacred privilege and duty of every professing Christian.
3. The prime necessity of regeneration through the Holy Spirit, manifesting itself in supernaturally transformed Christian lives.
4. The main purpose of the mission's educational program is the training of the children of the church to furnish Christian leaders and to prepare for Christian life and service.
5. Medical work as an evangelizing agency.
6. The indigenous church—the principles of self-support, self-government and self-propagation inculcated from the beginning.

The Presbyterian Church of Korea today with its total communicant membership of 103,530 and 456 ordained pastors, raised up within the short space of fifty years, stands as a monument to the grace and power of God.

Rey. Kyung Jao Suh, who is still living, was one of the first seven Korean pastors to be ordained in 1907. He was led to Christ by his brother, who was converted and baptized in Manchuria before the arrival of the first Protestant missionaries in Korea.

### NEW GUINEA'S NEEDS

In New Guinea there are at least 300,000 souls who have not yet heard the message of the love of God in Jesus Christ; probably it will be found that there are half a million, as there is a very large area not yet visited by white men, and there is no means of knowing what the population is. In large areas, widow strangling is still practiced, and it is even dangerous for white visitors to venture. As late as 1926, four innocent white men were slain by primitive Nakanai natives.—*The Missionary Review* (Australia).

April, 1934



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# Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

## THE MINISTER AND HIS BOOK

The minister's Book is not one book among many, but many books in one. The preacher is essentially a man of the Book. The neglect of other books may impoverish his message, but the neglect of the Book will be fatal to his ministry. Whatever the Book may mean for others, for the minister it has a threefold value.

The Book has a *preaching value* which has never been compassed and will never be exhausted. There is something altogether amazing about the limitless resources of the Book for teaching purposes. Its rich veins of truth run deep, and its shining strata often crop out at the most unexpected places. Every minister now and then has the exhilarating experience of making surprising discoveries in the Book, the discovery of the richest kind of sermonic material in the most unlikely places.

The Book also has a *pastoral value*, in comparison with which no other book of prose or poetry holds even a second place. It is in our work as shepherds of the flock, when visiting homes where the shadows have fallen, in counseling with bewildered souls at the crossroads of decision, in the castle of doubt, in the dungeon of despair, on beds of invalidism, that we need to know where the chief pastoral values of the Book are found, and of what those values consist.

There is a third value attaching to the Book, a *personal value* which we can ill afford to miss, but which may be missed very easily. There is reason for suspecting that its spiritual value for the minister himself is often overlooked and sadly neglected. Most of us know by experience that one of the insidious temptations that beset the ministry is to view the Book in a purely professional light, to use it merely as a professional convenience, as a book of texts, a basic source of sermons, and thus more and more to neglect its intrinsic value for the cultivation of our own devotional lives. "Our studies," as Dr. Jowett used to remind us, "may become workshops instead of upper rooms." We may come to assume that fine talk is fine living, that homiletical skill is synonymous with deep piety, and in the end our spiritual incompetency becomes manifest. The impoverishment of one's own soul must in-

evitably result in an impoverished ministry.—*The United Presbyterian.*

## THE PROBLEM OF PREACHING

Though the person who has never felt the responsibility of facing an audience two or three times a week with a message that will give them the greatest possible help in their daily lives may never have thought of preaching as a problem, nearly every pastor can testify that it is. To bring into being two or more sermons a week is no

## MOODY'S ADVICE TO YOUNG PASTORS



"It is better to put ten men to work than attempt to do the work of ten men"

small thing—if they are worth while sermons. And even worth while sermons sometimes miss the mark, for while they are creditable productions in themselves, they may fall short of the function that they should perform.

Professor Karl Barth, the great German theologian, is said to have begun an address to ministers some time ago by asking whether they had ever seriously considered the question why anybody should want to come to hear them.

Judging entirely from the finished production—the sermon itself—he charges that many pastors seem to think that the sermon is an end in itself; that others, being deeply interested in religious, ethical and social problems, do not seem to realize that their congregations are not equally interested.

This critic feels that people continue to come to church in spite of these things because of the hope that persists that they will find in the service that which their hearts crave. They go, he says, dimly or consciously, because they hunger for the

Word of God. They are continually, expecting the miracle to occur which does occur when "feeble man takes a passage of Scripture and expounds it" so that "the living God speaks His creative Word through the preacher's lips."—*Christian Observer.*

## THE SUNDAY EVENING SERVICE

The Sunday night service faces its greatest peril. From coast to coast a desperate fight is going on in all the churches, especially the downtown churches, to save the evening service. The churches are fighting like grim death with all the forces of evil and indifference to save the service that has in the past been the most fruitful in the winning of the unsaved to Christ. It is believed by many that the surrender of the Sunday night service to an ease-loving, pleasure-seeking generation, would be an irreparable loss, not only to the church itself, but to the moral and spiritual life of the nation. Millions of people have a passive interest in the welfare of the Church and they would regret to see the Church surrender the Sunday night service. Others are ease-loving, and the old rocking chair with the radio and the home fire, are just too much. It remains to be seen whether or not this generation will turn out to be "lovers of pleasure more than lovers of God." If ever there has been a time for the American people to come to the help of the Lord and to reinforce the pastors of the churches, it is now. As always, the Church faces the world, the flesh, the Devil.—Rev. Will C. McClung, D. D., in *The Watchman-Examiner.*

## CHURCH OF TOMORROW

The Church of the future is found in the Bible School of today. If through wrong, divisive segmentary practices we lose the child today we are destroying to that extent hope for the Church of tomorrow. The Church of today is facing deplorable losses from the ranks of its young people and those of grade school age.

The Bible School teaches the Word of God. With the Spirit of God to mark out its path and give the needed spiritual power for all its great task it should become one of the chief teaching centers in the Church of today, but power is lost and the ministry of the Spirit is dissipated for lack of a unified plan in the local church.

The remedy is plain, the way is open to use it, and the needs demand that it be used as promptly and thoroughly as possible. Of all the departments in the local church the Bible School has perhaps made the best progress in a scientific approach to a constructive spiritual task, and it is

Moody Bible Institute Monthly

deplorable to lose any of its possible progress because the whole Church does not treat a vital part with common sense and clear vision and make adequate financial investments to enable it to do all that is possible for today and the future.—Fredrick A. Agar, in *Watchman-Examiner*.

## 755,272 BIBLES DISTRIBUTED IN 1933

The need for the Bible in the city and harbor of New York seems to be just as pressing as ever according to the one hundred twenty-fourth annual report of the New York Bible Society just issued. Holy Scriptures to the number of 755,272 volumes were placed in eager hands during 1933. Seventy-nine foreign languages are listed to show how many different nationalities are found throughout the city and on board the ships along the waterfront. The immigrants, though fewer now than

be aware how far present-day teaching and preaching and writings of the inspired teachings of the Bible have turned away from anything that remotely approximates the large emphasis given in the Scriptures themselves to prophetic teaching.

The Bible is a book of prophecy. The greatest gift God had for this world became the theme of prophecy from Genesis through Revelation. Scores of detailed prophecies about the Christ have already been completely filled. Each one of the others will be fulfilled.

When our preachers have studied and tried to impart to their people great Scripture truths as revealed in the prophecies, they have responded to it with keen interest. Large congregations have attended their ministry. In these days of world unrest, Scripture prophecy has much to teach the people of God, if we shall only be faithful in trying to teach them. Churches welcome it. Shall we fail them?—*Western Recorder*.



formerly, are met at the piers and on Ellis Island as they have been for a hundred years. To each of these people of foreign birth a Bible or a book of the Bible has been given in his native tongue. This organization has been supplying the transient guest rooms of New York hotels for more than a century, and the total number of Bibles so placed is now over 130,000.—*Bulletin*.

## GOD TEACHES THROUGH PROPHECY

Thoughtful Christians can scarcely fail to wonder how it has come about that we who follow and teach the faith of Christ as revealed in the Bible, have so little to teach concerning the prophecies, though the Bible is largely a book of prophecy. Relatively few American Christians seem to

## THE SUNDAY SCHOOL AND EVANGELISM

The Sunday School is the whitest and most inviting field of Protestantism. A large per cent of the Church's membership by conversions comes through the Sunday School. In fact the Church owes its very life to the Sunday School. Statistics gathered in a certain locality show that more than three-fourths of the boys and girls, nine to twelve years of age, are not Christians; that more than half of those thirteen to sixteen years of age not Christians. These figures may vary according to localities, but the averages we believe are substantially correct.

We face, therefore, the painful fact that while much of the Church membership is recruited from the Sunday School, the Sunday School loses from 50 to 75 per cent of its constituency which is never won to Christ. Stated in another way, we lose two out of three girls and three out of four boys by the time they have reached sixteen years of age who go out from our halls, never to return. Touched but not won to Christ, reached but not transformed—such failure constitutes a serious problem and threatening menace to our agencies of Christian education.—Bishop Ira D. Warner, in *Effective Christian Education in the Sunday School*.

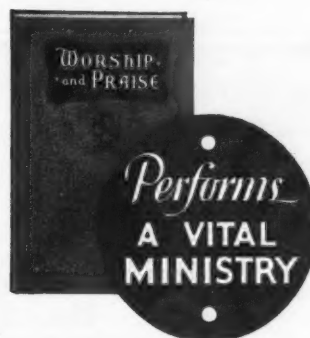
## BARREN PLACES BLOSSOM

The barren stretches of Palestine promise to become great forests in the near future. Eighty-seven thousand mulberry trees, for silk-worm breeding, have been planted; 1,500 fig trees have been planted, making a total of 224,000 fig trees in the country. Experiments lasting many years have led the Hebrew University in Jerusalem to believe that the vast acres, covered by the scrub oaks, may be easily converted into rich and beautiful forests. It is

claimed that these scrub oaks are the degeneration of handsome trees which once covered these districts.—*Jewish Missionary Magazine*.

## PARK STREET CHURCH OBSERVES 125TH ANNIVERSARY

Park Street Church, Boston, has been so long a conspicuous leader in religious and civic affairs that the celebration of its 125th anniversary was of great interest to Boston. Including the present pastor, Rev.



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Dr. A. Z. Conrad, the church has had eleven ministers. Most of the pastorates have been comparatively short.

No church in Boston has inaugurated so many new enterprises as the Park Street Church. Among other things it inaugurated the American Education Society and the American Peace Society, organized the Sandwich Island Church, established the American Temperance Society, published the first religious newspaper, and established one of the first Sunday Schools in the United States.

The edifice itself is in a remarkable state of preservation with an unusually attractive Colonial auditorium. The property was sold for a million and a quarter in 1902; but the purchaser failed to make good and forfeited \$25,000. Between now and the 150th anniversary \$25 a year will be set aside so there will be a fund to celebrate the 150th anniversary in a satisfactory manner.—*Boston Herald.*

### GEORGE C. STEBBINS

George C. Stebbins is now the last survivor of the brilliant galaxy of evangelists and singers who were associated with D. L. Moody and Ira D. Sankey. He was perhaps the most highly trained in musical technique, of all gospel singers and composers, so that his songs are noted for their melody and harmony. Several of his compositions have already passed into the abiding

hymn treasury of the Church universal, including "There is a Green Hill," "The Homeland," "Jesus, I Come," "Jesus is Calling."—*Northfield Herald.*

### ROBOT WORSHIP

Plans are being formulated by one denomination to provide music box services for country churches. Canned sermon on phonograph records, and preserved preludes, postludes, offertories, etc., mailed in the same form, plus some sort of amplifying apparatus in the auditoriums of the "underprivileged" will produce the effect of a big church with expensive accompaniments all at a nominal rental. These sets will be sent around as a lending library sends its books. The people on the ground are going to continue to select and sing their hymns, and offer their prayers. Well, after giving credit for a good intention, is not the whole prospect ghastly? It seems to be mechanically inept because all this music and sermons, too, can be had free over the air. Why make a farmer, for example, drive ten miles to hear a phonograph when he can sit home and listen? Does not this reveal the basic failure of this whole mechanical program? Even radio services, and sermons, blessed as they doubtless are, after all, are they not rather beside the point? Is not worship and the preaching of the Word something which concerns a group of individuals

brought together in a place at a time to join together in the name of the Lord? Is preaching only well-turned phrases and carefully prepared text? Is it not the glow of a man's soul, and the message, even faulty, of living lips touched by fire from off the altar?—*The Presbyterian.*

### THE MOODY MONTHLY SPEAKS OUT

Magazines, like sermons, sometimes are very good, and at other times not quite so good, but the January number of the MOODY MONTHLY is extraordinarily good.

Many believers have ceased taking denominational literature today, even though the editors may be regarded in some circles as true to the faith. But their alliance with the program of apostasy immediately brings their papers under suspicion, and there seems to be an awakening on the part of some Baptists to no longer be fooled with this wishy-washy spirit of compromise, for the Holy Spirit in the letter of James asks, "Doth a fountain send forth at the same place sweet water and bitter?"

However, we are strongly of the opinion that every Christian home ought to have a good Christian weekly or monthly, one that is free in every respect from the God-dishonoring denial of Christ and His Holy Word, and at this writing we do not know of a magazine that so nearly fits the case as the MOODY MONTHLY published by The Moody Bible Institute of Chicago, Dr. James M. Gray, Editor-in-Chief. Its wide range of interesting material will suit every true Christian family.

It has this to say of itself: "Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith once for all delivered to the saints."

With all sincerity we declare that the January number is worth the price of the year's subscription. Here are a few of the titles of the brief and pointed articles on the editorial pages of the current issue, "The Credulity of Science," "Faith in the Bible," "The Cave Man," "The Nazi and the Jew," "Russia Recognized," "Mussolini's Latest." We give space to one of the editorial notes entitled, "The Presbyterian Foreign Missions," because it reveals the trend of conservative Presbyterians in pursuing the course adopted by the General Association of Regular Baptists. Also a contributed article by a former student, Vance Havner, of Weeksville, N. C., entitled, "The Road to Certainty."—*The Bulletin of the General Association of Regular Baptists.*

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# Truth Illuminated

William Norton

## PRACTICAL CHRISTIANITY

A story is told of an old colored preacher who was exhorting his congregation to give freely to the church; he was interrupted by a deacon, who rose and said:

"Pahson, you done told us dat salvation am free—as free as the air we breathe and as free as the water in the rivahs. If dat am true, how come you always asking for money?"

The old preacher adjusted his spectacles and solemnly replied:

"Brothah Jones, you am right. Religion am free—salvation am free—like de air am free and the watah am free; but if you wants watah in youah kitchen you gotta have watah pipes, and somebody has got to pay for the plumbin'."—*Earnest Worker.*

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## THE FAITH OF GOD

The man that is full of faith lives in two worlds, and he uses the faculties that are intended for both worlds. . . Let me give you a very simple little parable. Three philosophers were deputed to pronounce upon the nature of a certain substance. The substance really was honey, but it was so disguised that they did not recognize it. The first philosopher said that judging from its color, he believed it to be bitter. The second philosopher said that judging from its odor, it surely was acid. The third philosopher said that, judging from its softness it must be salt. But there was a little girl there, no philosopher, and she said, "I know it is sweet, because I have tasted it." There is a faculty, a spiritual faculty, of taste. "Oh taste and see that the Lord is good." *The man that is full of faith lives in both worlds and he uses both sets of faculties—that of sense and that of faith.*—Evan H. Hopkins.

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## TRUE CONVERSION

There was in a certain village, a very mean man who sold wood to his neighbors, and who always took advantage of them by cutting his logs a few inches under the required four feet. One day the report was circulated that the woodchopper had been converted. Nobody believed the report, for they all declared that he was beyond being reached. One man, however, slipped quietly out of the grocery store where the "conversion" was being discussed and soon came running back in excitement and shouted: "It's so! He has been!" They all asked: "How do you know?" "Why, I have been over and measured the wood that he cut yesterday. It is good four feet long!" That testimony convinced the crowd. This is, to be sure, a very homely incident, but it brings out the important truth that *the person who accepts Christ must first of all become a new man—his new faith must make a difference in his life.*—Rufus M. Jones.

## GOD OR THE DEVIL?

G. Campbell Morgan says: "My father came into my house soon after I was married, and looked around. We showed him into every room, and then in his rough way he said to me: 'Yes, it is very nice, but nobody will know, walking through here, whether you belong to God or the Devil.' I went through and looked at the rooms again, and I thought: 'He is quite right.' So we made up our minds straightway that there should be no room in our house, henceforth, that had not some message, by picture or wall text, for every corner, which should tell that we at any rate serve the King."

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## CLEANNES BEFORE GOD

Not long ago a prominent man came forward for prayer in a service. He came and sat on the front seat. Another prominent man, a member of the church, went and sat by the side of this man; but when the first man lifted his face from his hands and looked at his friend, he said: "No, you don't; I am after business today; you are not the fellow to deliver the goods to me; we know each other too well." *That is where the touch of the hand and the sound of the voice are not effective, for the reason that the life behind them lacks spiritual power and spiritual effectiveness—cleanness before God Almighty.* They that handle the vessels of the Lord must be clean.—S. S. World.

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## PURITY DEARER THAN LIFE

In the forests of northern Europe and Asia a little animal called the ermine lives. He is mostly known among us by his snow-white fur, a thing than which there is nothing more beautiful on the fur markets of the world. In some countries the state robes of judges are lined with it, the white being emblematic of purity and honor. The ermine has a peculiar pride in his white fur coat. At all hazards he protects it against anything that would spoil it.

It is said that the fur hunters take cruel advantage of the ermine's care to keep his coat clean. They do not set a snare to catch him at some unwary moment, but instead find his home, a cleft in the rock or the hollow of a decaying tree, and daub the entrance and interior with filth. Then their dogs start the chase. Frightened, the ermine flees toward his home, his only place of refuge. He finds it daubed with uncleanness, and he will not spoil his pure white coat. Rather than go into the unclean place, he faces the yelping dogs and preserves the purity of his fur at the price of his life. It is better that he be stained by blood than spoiled by uncleanness.

*The ermine is right—purity is dearer than life.*—Walking With God.

## HOW TO SING A HYMN

At a meeting of a woman's missionary society the president arose and said: "We will open our meeting by singing the beautiful consecration hymn, beginning:

"Take my life, and let it be  
Consecrated, Lord, to Thee!"

We will omit the fourth verse."

"Madam president," said a voice in the rear, "I object to omitting the fourth verse. There are two lines in that verse we should never forget:

"Take my silver and my gold,  
Not a mite would I withhold!"

"If it were just the singing of it, it would not be so bad, but we are omitting the practice of it in our church life, and funds are short everywhere."—*The Pilot.*

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## FILLING FOR GOD'S SERVICE

God enters our hearts to be revealed to others. He wants to win other hearts through us and still others through them.

An inert substance or a living body may become so surcharged and transfused with another force foreign to itself, that when we touch it we feel only the foreign force which fills it. Galvanize a pail of water, and then put your hand into it. You touch the water, but you feel only the electricity which pervades it. Take a bar of iron and put it into the fire. Soon the fire enters it, and takes possession of every atom of which it is composed. If you touch it when red-hot you will scarcely feel the iron, but you will certainly feel the fire. You cannot touch the water without feeling the electricity; you cannot touch the red-hot bar without feeling the fire.

So it is with a man when he is filled with God. Come near to him and touch him, and as you touch the man you feel God. That touch may mean a shock to startle, or a fire to burn, or an energy to heal. *All this fullness is possible to you.* You may not be clever or rich, you may not be strong or beautiful, you may tread a very lonely path, and may have to engage in very ordinary duties; but whatever your talents or station in life may be, God is able and willing to fill you. He is ready to do so now.—*Prophetic News.*

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# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

## WARNING AND ASSURANCE

A. P., Scranton, Pa.

**Question:** How can Romans 8:35, 38, 39 be harmonized with Hebrews 6:4-8?

**Answer:** Since the first passage clearly teaches the eternal salvation of the saints, we may be certain that the second does not teach of contrary truth. The Holy Spirit cannot contradict Himself. In order to understand Hebrews 6:4-8 we must first get the setting. The chapter opens with exhortations to believers to leave behind certain foundational truths of Christianity (vv. 1, 2). That the apostle is addressing Christians in verses 4-6 is evident from the list of personal spiritual experiences here enumerated. They had been enlightened, been made partakers of the Holy Spirit, had tasted the heavenly gift, the good Word of God, and the powers of the coming age. If such fall away it is impossible "to renew them again to repentance." This is the warning, and this is where the difficulty lies. How can this be, in the light of Romans 8 and many other passages teaching eternal security? But Paul makes an important explanation, which is obscured in the translation. The marginal reading is "the while," instead of "seeing." This entire epistle is addressed to Hebrew Christians, some of whom were considering returning to their old faith, or already may have done so. It is not impossible to renew such to repentance, but this cannot be done "the while they crucify the Son of God afresh, and put him to open shame." They must stop their backward steps and change their attitude toward Christ. The way will then be open for true repentance and restoration. That the writer of the epistle is not at all hopeless regarding these people is clear. Having given the warning (vv. 6-8) he proceeds to say, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak" (v. 9). He then goes on in the following verses (10-20) to encourage and to counsel them as true believers.

## WOMEN AND ADORNMENTS

E. M., New Castle, Pa.

**Question:** In the light of I Timothy 2:9 and I Peter 3:3, should Christian women of today wear jewelry?

**Answer:** Since these two passages from the pens of Paul and of Peter are so

similar, we conclude their standards for Christian women were modest and not costly apparel, and the absence of ornaments of gold, pearls, and jewels. Needless to say that the opposite is the common practice today. Gradually, and perhaps largely due to the period of a unprecedented prosperity, our Christian women became more and more worldly in dress and ornamentation. While Paul expresses only a desire for modesty of apparel, of ornamentation, and of demeanor; and while Peter merely exhorts to the same end, we feel certain that Christian women who profess godliness will heartily approve. Of course this is a matter for the Christian conscience, due to a knowledge of Christian standards and the enlightenment of the Holy Spirit. No positive law can regulate such matters. Each woman must pray over the matter and decide for herself only. However, in the presence of decreasing incomes and curtailing of gifts for spreading the gospel of salvation, would it not be well for Christian women to seriously question the propriety of jewelry and costly raiment. Always and everywhere the most attractive women in the world are they who have winsome and Christlike personalities.

## DEFENSE OF SUNDAY

R. C., Plano, Iowa

R. G., Goodrich, N. D.

**Question:** Why do Christians observe Sunday instead of Saturday?

**Answer:** (1) Because it is a weekly reminder of the resurrection of our Lord, and hence called the Lord's Day (Rev. 1:10). (2) Because we have scriptural warrant for so doing. Numerous passages of Scripture bear on this subject, such as Acts 20:6, 7; I Corinthians 16:1, 2; Colossians 2:14-17; Revelation 1:10. It should be remembered that religiously the Christian is not a Jew, hence is not under the old covenant, but under the new. This is clearly proved by Paul in the Colossian passage quoted above, and also in II Corinthians 3:3-16. We are not under law (v. 14), but under grace (Rom. 6:14). The old, or written, code "killeth," but the covenant of the Spirit "giveth life" (v. 6). For other contrasts between the old covenant and the new see II Corinthians 3:7-11. Elsewhere Paul declares that the commandment, although theoretically ordained to life, actually ministered unto death (Rom. 7:9-11). They who place themselves under the works of the law place themselves under its curse (Gal. 3:10). On the contrary, if we live in the Spirit, we should walk in the Spirit (Gal. 5:25). For ourselves we prefer to choose with Paul the "law of the spirit of life in Christ Jesus," rather than "the law of sin and of death" (Rom. 8:1, 2). (3)

We observe the first day instead of the seventh because this was both the practice and the teaching of the early Church. We believe they speak with greater authority on this subject than any modern sect, which seeks to bring us under the law from which Christ has set us free. This seems to have been the unanimous testimony of the sub-apostolic fathers. For example, Ignatius, Clement of Alexandria, Irenaeus, Tertullian, and Origen. In addition, we have the testimony of early documents, such as the Epistle of Barnabas, the Didache, and the Apostolic Constitutions. Lack of space prevents our further defense of the observance of Sunday, but for sincere inquirers we earnestly recommend the small volume by Norman C. Deck, entitled *The Lord's Day or the Sabbath?*

## LENT

G. F., South Bend, Ind.

**Question:** Is it right for a Christian to observe Lent in any form?

**Answer:** This period of forty days of fasts and prayers preceding Easter is annually observed by the Greek, the Roman, the Anglican churches. It has been handed down from a very early period. The manner of observation is varied, and no uniform regulations have prevailed. If the observance of Lent is a mere custom or fashion, no special spiritual help is gained; but if the period is employed for spiritual fasting and for real prayer, with a scriptural understanding of the significance of the resurrection of our Lord, we believe that help will attend its observance. The only proof is the changed lives of those who observe it.

## TREATMENT OF ANTICHRISTS

H. W. W., Spokane, Wash.

**Question:** Will you please explain II John 10?

**Answer:** Truth and love are the two governing principles in this short epistle (vv. 3-6). Even in John's day many deceivers had arisen. John brands them as antichrists, because they deny the coming of Jesus Christ in the flesh (v. 7, R. V.). This phrase may be a denial of the true incarnation of Christ, but "the coming" and the reference to antichrists would seem here to imply a denial by false teachers of the literal and personal coming of Christ which was still future (Acts 1:11). Such antichrists are already among us. Shall we fellowship with them? Does not verse 10 impose a course of conduct which is the opposite of love? We reply that the love of God in our hearts must include love of the truth as it is in Jesus. To be true to God we must not have fellowship with those who do not abide in the teaching of

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Christ, for they have denied both the Father and the Son (v. 9). The proof of our love is that we walk in God's commandments (v. 4). If we walk not in the truth we walk not in love. True love for Christ therefore manifests itself in complete separation from both false teachers and false doctrines.

### SATAN AND PROPHECY

W. W. S., White Plains, N. Y.

**Questions:** (1) Does not Satan know the prophecies? (2) Will he not present to the world an interpretation of prophecy by the "scholars" in such a way as to draw the worship of the world to himself and the Antichrist? (3) Will not Satan prepare the world for the Rapture? (4) Must he not do something soon to explain the present fulfillment of prophecy?

**Answers:** (1) Satan no doubt is familiar with the prophecies of the Bible, but may not have a clear understanding of them. The prophecies are in one respect like the parables—only for those who have eyes to see and ears to hear (Matt. 13:13-16). Yet the main prophecies are so plain that even Satan should be able to understand them. Of one in particular this is clearly stated (Rev. 12:12). (2) Satan will not be caught napping. For some years past he already has been using "scholars" to discredit what is called predictive prophecy. As a class the destructive critics of the Bible, together with their offspring the modernists, have been denying the supernatural element in prophecy, which is the foretelling of specific future events; thus seeking to discredit prophecy itself. It is part of Satan's present work to blind the minds of the unbelieving to all spiritual truth (II Cor. 3:14; 4:14). In diverting the worship of God to himself Satan will depend on false Christs and false prophets (Matt. 24:5, 11) and also

on false miracles (II Thess. 2:8-12; Rev. 13:12-15). (3) We do not believe it is within the power of Satan to prepare the world for the Rapture, since the time of the Rapture is unknown even to God's saints, though he may invent some plausible explanation after it has occurred. Indeed, he is deceiving some good people even now as to the reality of it. (4) So many prophecies preparatory to the ending of this age are being fulfilled it appears reasonable that Satan should attempt to explain them away. This he usually does by attempting to foist a naturalistic interpretation on them.

### THOSE BETTER PEOPLE

M. N., Rochester, Mich.

**Question:** What is the matter with people who do not claim to be Christians, but who pray every night, and who live closer to Christ than many professing Christians? Are they saved? Is not their denial that they are Christians proof of their lost condition?

**Answer:** We are not saved by our prayers, not by our good lives. One of the evidences of being saved is open confession of Christ with the mouth (Rom. 10:9). On the other hand denial of Christ by men will result in the denial of them by Him (Matt. 10:33). While we deplore the weakness and inconsistencies of Christians, we must bear in mind that the Church is not composed of already perfected members, but of those in the process of being perfected. Hence in every group of ordinary church members we find all stages of growth and development. Yet the babe in Christ and the most immature Christian is in a distinct and saved class, while those "better" people on the outside, who boast of their superior morality, are still the enemies of Jesus Christ and prove it by their denial of Him.

### CHRONOLOGY HARMONIZED

B. F. P., Marion, Ohio

**Question:** How would you harmonize the 430 years of Exodus 12:40 with the 400 years of Genesis 15:13?

**Answer:** Dr. Gray says: "The most satisfactory answer to me is that of Dr. William H. Bates, in his *Alleged Discrepancies of the Bible*, now out of print. Starting at Exodus 12:40, his view is that the 'sojourn' there mentioned covers the whole period from the call of Abraham to the Exodus; that is, from 1921 B. C. to 1491 B. C. This is precisely 430 years, 215 of which were spent in Egypt. This agrees with the Septuagint, which reads: 'The sojourning of the sons of Israel which they sojourned in the land of Egypt and in the land of Canaan was 430 years.'

"Dr. Bates then takes up Genesis 15:13 where Abraham's 'seed shall be a stranger in a land not theirs. . . and they shall afflict them 400 years.' This period, as he says, could not begin until the seed was born, which took place in the twenty-fifth year of Abraham's sojourn in Canaan. The affliction of that 'seed' (Isaac) began in Canaan at the mocking of Isaac by Ishmael which disrupted Abraham's household. This occurred at the feast in honor of Isaac's weaning, a period much longer in the East than with us. From Leviticus 27:6 the age would appear to be five years. Accepting this age for Isaac, and adding the five years to the twenty-five, we have thirty years, which subtracted from the sojourning of 430, leave precisely 400, the time stated in Genesis 15."

### THE SEPARATED LIFE

E. R. W., Rockford, Ill.

**Question:** Will you please interpret II Corinthians 6:14-18? Does it mean leav-

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ing a church because you are not absolutely sure that everybody in it is saved?

**Answer:** There should be no difficulty here. The words "unbelievers," "unrighteous," "darkness," "Belial," "infidel," "idols," describe the world of the ungodly, of the lost. There can be no lawful or real fellowship between the Christian and these who belong to Satan. All connections of fellowship with such ought to be severed, for they are compromising and detrimental to fellowship with God and His people. "Wherefore come out from among them, and be ye separate, saith the Lord." Do not choose them for your social companions. Only through separation from the world and unto God is it possible for God to fulfill His blessed purposes in us (vv. 16, 17).

**RENEWED**

W. U. S., Philadelphia, Pa.

**QUESTION:** I come to you for light upon the word "renewing," as used in Titus 3:5.

**ANSWER:** The initial step in the process of salvation is regeneration, but this initial work of the Holy Spirit is followed up by Him. The work begun in us needs to be nourished and strengthened in order that we may grow into the perfect likeness of Christ. Regeneration is an instantaneous work, while the renewal of the Spirit is oft repeated. The old man in us must perish, but the inner man needs to be daily renewed (II Cor. 4:16). We never can become independent of the work of the Holy Spirit in us.

**EXTERMINATION OF THE**  
**CANAANITES**

J. C. S., Bemidji, Minn.

**QUESTION:** Do you really believe that a loving God would command the half-savage tribes of Jews to exterminate innocent peoples concerning whom no crime was charged?

**ANSWER:** The questioner evidently has in mind the extermination of the seven nations who occupied Palestine at the time of the conquest under Joshua, but the questioner in his desire to charge God with not being a loving God, has failed to inform himself of the facts. The record shows that God was longsuffering and just. Concerning the command to exterminate the Canaanites, Genesis 15:16 intimates a delayed judgment upon the inhabitants for 400 years, because their iniquity had not yet come to its fulness. In the eighteenth chapter of Leviticus we find a list of sexual sins which the Israelites were warned against. Extreme and repulsive were the corruptions of the inhabitants of the land, which brought upon them the judgment of God (vv. 24, 25). The land was hopelessly defiled and God could no longer spare it. Its iniquity and its abominations had come to the full (vv. 25-30; I Kings 21:25, 26). In the light of these passages can we say that "the Bible mentions no crime of these unfortunate people," as claimed? The hopeless corruption and the total depravity were the reasons for the command to smite and utterly destroy them (Deut. 7:12; 20:16, 17). Not only did these idolatrous and corrupt inhabitants merit this judgment at the hand of God (Deut. 7:23, 24), but another reason was that if spared they would corrupt the Israelites also (Deut. 7:4).

**DEFENSE OF SUNDAY**

R. C., Plano, Iowa

**QUESTION:** Why do Christians observe Sunday instead of Saturday, as some do?

**ANSWER:** (1) Because we have scriptural warrant for so doing (Acts 20:6, 7; I Cor. 16:1, 2; Col. 2:14-17; Rev. 1:10). (2) As a weekly reminder of the resurrection of Jesus Christ, who died for us and rose from the dead; which also is a guarantee of our own resurrection (I Cor. 15). (3) Because Sunday was the day universally observed in the early Church. This is the unanimous testimony of such Church fathers as Ignatius, Barnabas, Justin Martyr, Tertullian, Clement of Alexandria, and Origen. Two ancient documents also add their testimony: (a) The Didache, and (b) The Apostolic Constitutions.

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# International Uniform Sunday School Lessons

P. B. Fitzwater

April 8

## The Child and the Kingdom

Matthew 18:1-14; 19:13-15

Golden Text:—Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.—Matthew 19:14.

### I. The Greatest in the Kingdom of Heaven (vv. 1-4).

#### 1. The Disciples' Question (v. 1).

The prominence given to Peter in connection with the announcement of Christ's purpose to build the Church and the payment of tribute with the money in the fish's mouth, provoked jealousy on the part of the other disciples.

#### 2. Jesus' Answer (vv. 2-4).

He taught them concretely by placing a little child in their midst. Two vital truths stand out in His reply.

##### a. Condition of entrance into the kingdom (v. 3).

He showed them that the great question which should concern them was as to whether they were really in the kingdom. Their behavior revealed the fact that they needed conversion before they could enter into the kingdom. Before they could even see, much less enter into the kingdom, they must be born from above (John 3:3, 5). Entrance into the kingdom is infinitely more important than rank therein.

##### b. Those possessing childlike humility are the greatest (v. 4).

It is highly important that we understand childhood. Few are capable of the proper evaluation of the little child. The child is dependent, lowly, and docile. Dr. Morgan sets forth the following characteristics of childhood:

##### (1) Imperfection.

The child is not only the emblem of imperfection, but is subconsciously aware of it. Because of this it awaits instruction and correction in order for development. No one could enter the kingdom except on this level.

##### (2) Simplicity.

All the powers of the child's being express themselves freely, readily and naturally. It is free from guile.

##### (3) Submissiveness.

While the child has inherited sin, yet it yields to the touch of the skillful hand. The child nature is most plastic.

### II. Jesus' Identification with His Believing Ones (vv. 5-9).

#### 1. Receiving the Believer in Christ's Name is Receiving Christ (v. 5).

Through faith in Christ we become God's children, and so completely is our life interwoven with His that He regards treatment of us as treatment of Himself. Those who welcome into fellowship the lowly believer, welcome Christ. Reception

of believers includes all forms of sympathy and aid. To do this in His name is to open our hearts to receive Him.

#### 2. The Awful Peril of Causing a Believer to Stumble (vv. 6-9).

To cause to stumble means to give occasion for a moral fall. This particularly refers to the carnality and selfishness which were expressing themselves in the disciples' contention for pre-eminence. Such spirit and behavior would stifle the tender life of a babe in Christ. Their behavior was not only an injury, but a stumbling block to others.

### III. The Heavenly Father's Special Care for Believers (vv. 10-14).

#### 1. They Are under Angelic Guardianship (v. 10).

So precious is the believer in God's sight that angelic messengers are provided (Heb. 1:10). These angelic messengers have access to the very throne of God, even beholding His face.

#### 2. The Son of Man Came Especially to Save the Lost (vv. 11-14).

The heavenly Father does not will that anyone should perish. All are the objects of the Father's seeking love.

### IV. Jesus Receiving Little Children (Matt. 19:13-15).

The setting of this text should be most carefully noted. Jesus had been speaking of the sanctity of marriage which is the bulwark of the home. Into the sacred enclosure of the home comes childhood to complete and ennoble it.

#### 1. Children Brought to Jesus (v. 13).

Most likely they were brought by their parents. Parents naturally desire the blessing of the Lord for their children.

#### 2. Rebuked by the Disciples (v. 13).

They regarded children as too insignificant to engage the Lord's attention. Christ places high value upon children.

#### 3. The Disciples Rebuked by Christ (v. 14).

These words uttered by the Lord have placed a peculiar dignity on children. The very helplessness of children appealed to Christ. It is Christlike to care for children. No service in the world pays such large dividends as that rendered to children.

#### 4. Christ Laid His Hands upon the Children (v. 15).

This action no doubt indicated His pronouncement of blessing upon them and His tenderness for them.

April 15

## Jesus Teaching Forgiveness

Matthew 18:15-35

Golden Text:—And forgive us our debts, as we forgive our debtors.—Matthew 6:12.  
This lesson touches a most vital subject,

a most practical one for our everyday lives. We are always surrounded by wicked men. Ill-treatment we shall most surely receive, for all who will live godly in Christ Jesus shall suffer persecution (II Tim. 3:12).

### I. How to Gain an Erring Brother (vv. 15-20).

To bring a sinning brother to a knowledge of his sin and restore him to fellowship with his Lord and to fellowship with the saints, is to gain him. One soul is of greater value than the whole world. Therefore the transcendent aim of every one should be to win him. The method to be used is

#### 1. Personal (v. 15).

Go and tell him his fault alone. Personal effort is most vital in winning an erring brother. It is usually an effective method. The aim in this personal effort is not to charge him with sin, but to bring him to see his sin.

#### 2. The Help of a Comrade (v. 16).

"Take with thee one or two more." The presence of one or two Christian brethren helps in making known his fault.

#### 3. Tell It to the Church (v. 17).

Sometimes the church can accomplish that which the individual and the one or two brethren fail to do.

#### 4. The Binding Authority of the Church's Decision (vv. 18-20).

When the church follows the instruction of the Lord, gathers in the name of Jesus Christ, and is actuated by the Holy Spirit, its decisions are final. The church sets moral standards.

### II. The Limit of Forgiveness (vv. 21, 22).

#### 1. Peter's Question (v. 21).

This question was probably occasioned by the ill-treatment which Peter was then experiencing at the hands of his fellow disciples. Christ's confession of Peter brought him into the limelight. The ques-

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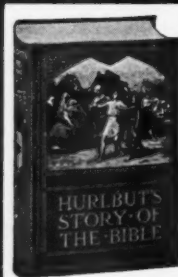
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tion of the disciples, "Who is greatest in the kingdom?" shows that there was some jealousy of Peter among the disciples. This envy and jealousy doubtless resulted in taunts and jeers. The limit of his patience being tested he came to Jesus with this question. From Christ's teaching as to the efforts to bring about reconciliation in case of offenses between brethren, he knew that the spirit of forgiveness would be required.

### 2. Jesus' Answer (v. 22).

This answer astonished Peter. Jesus said, "Not till seven times, but until seventy times seven," showing that willingness to forgive should be practically limitless. The Christian should be so filled with the love of Christ that he will forgive whenever being called upon to do so.

### 3. Christ's Principle of Forgiveness (vv. 23-35).

This principle is illustrated by the story of the two creditors.

#### a. The gracious creditor (vv. 23-27).

The king in this parable represents God. The servant who is greatly in debt represents the sinner—any sinner, every sinner, you and me. We were hopelessly in debt to God. Ten million talents are equal to about twelve million dollars. To meet this obligation would be an utter impossibility. This man's plea for time, promising to pay all, resembles man's vain imaginations that he can pay his debt to God; that by his future good works he can atone for his past grievous sins. The law says, "Pay all," but Christ forgives all. By the justice of God's law we are hopelessly doomed. By the grace of God we are freely pardoned. This creditor is seeking forgiveness for himself.

#### b. The cruel creditor (vv. 28-35).

The man who was forgiven so much found the man who owed him a small sum, about seventeen dollars. He shut his ears to the man's entreaty to be patient with him, flew at his throat and cruelly put him into jail. The great mercy shown him did not touch his heart, so he refused to be merciful. Every one who is unforgiving shows that the forgiveness of God in Jesus Christ has not been experienced. Being set free from so great a debt as our sins

against God, we should make God's act of unlimited forgiveness toward us as a standard of unlimited forgiveness toward others. In dealing with others we should always keep before us

(1) That we constantly need the forgiveness of God. When we pray, "Forgive us our debts as we forgive our debtors," let us be sure that we have put away all thought of things held against others.

(2) There is a day of judgment coming, and at that day we shall be treated as we treat others.

No mercy will be shown to those who have not shown mercy. God's action toward us should be the standard of our action toward others.

April 22

### Our All for the Kingdom

Matthew 19:16-30

Golden Text:—I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20:35.

The lesson title is likely to be misunderstood and the teaching misapplied. Jesus did not directly, nor by implication teach that eternal life can be obtained by parting with possessions. In His dealing with the young man, Jesus showed him his erroneous notion as to personal goodness, and endeavored to reveal unto him His own essential nature.

### I. A Certain Young Man Came to Jesus (v. 16).

For a full view of the characteristics of this man see Mark 10:17-30 and Luke 18:18-30.

#### 1. His Virtues.

##### a. Courageous (Mark 10:7).

He was of high standing, a rich young ruler (Luke 18:18, 23). To come to Jesus at this time meant to this young man ostracism from national fellowship. It required real courage for him to come to Jesus.

##### b. Earnest (Mark 10:17).

He came and knelt before Jesus, thus showing his sincere earnestness.

##### c. High aspirations (v. 16).

He wanted eternal life. There was an aching void in his soul in the midst of pleasures which worldly affluence brings. In spite of all this he felt the need of preparation for a life beyond this.

##### d. Pious and moral (v. 20).

From youth up he professed to have conformed to God's holy law. He possessed such magnanimity of soul as to call forth Christ's love.

e. He believed that Jesus could inform him of the "good thing" to be done to inherit eternal life.

##### 2. His Mistaken Notions.

##### a. About Christ (v. 16).

He esteemed Jesus to be good, but did not apprehend Him to be God. Had he properly apprehended Jesus, he would have known Him not merely as one who did good, but as one who is essentially good, that is, God.

##### b. Concerning himself.

He was self-righteous. He thought he was good and that he could do something good.



c. Concerning eternal life.

He had a defective theology. He thought that eternal life could be obtained by good works (Rom. 6:23).

**II. Christ Dealing with the Young Man (vv. 17-22).**

Jesus skillfully led the young man to see his errors, and then put his finger on the weak spot in his life.

**1. Jesus' Question (v. 17).**

"Why callest thou me good?" His object in this was to lead the young man to a correct apprehension as to who He was. Without giving him a chance to answer He declared that only God was good, as if to say, "I am good and therefore I am God."

**2. Jesus' Answer to the Young Man's Question (vv. 17-20).**

"If thou wilt enter into life, keep the commandments." Jesus here met him on his own ground, namely that of the law. He took the young man's level that the young man's real worth might be revealed. The law reveals sin and thus shuts the mouth of a self-righteous sinner (Rom. 3:19).

**3. Christ's Command (v. 21).**

Replying to Christ's citation of the commandments of the law the young man glibly asserted that he had kept them all from his youth up. He no doubt was sincere, but deceived.

**4. The Young Man's Decision (v. 22).**

He decided against Christ. In the supreme test he chose his wealth and let Jesus go.

**III. The Relation of the Rich to the Kingdom of Heaven (vv. 23-26).**

This teaching concerning the peril of riches was most timely. Covetousness was fast taking hold of the people. Judas, one of the disciples; was well under its sway. Many are today confronted with this peril.

**1. It is Difficult for the Rich to Enter the Kingdom (vv. 23, 24).**

This difficulty lies not in the possession of riches, for a man may have great riches and still be an heir of the kingdom. Money in itself is essentially good. The difficulty lies in trusting riches. However, it should not be forgotten that the step from possession to trusting is a very short one. Riches are deceitful (Matt. 13:22; I Tim. 6:9).

a. It is possible for the grace of God to sanctify riches.

b. It is possible for the grace of God to so open a man's eyes that he may see his downward course and repent.

c. It is possible for the grace of God to change a man from self-seeking to self-sacrifice.

d. It is possible for the grace of God to make men humble instead of being inflated with pride.

**IV. Rewards for Following Christ (vv. 27-30).**

Those who turn their backs on their country and possessions for Christ's sake shall receive a hundredfold in this life, and eternal life for the world to come. Those who forsake all to follow Christ shall reign with Him in glory.

April 29

Christ's Standard of Greatness

Matthew 20:17-28

Golden Text:—Even as the Son of man

came not to be ministered unto, but to minister and to give his life a ransom for many.—Matthew 20:28.

**I. The King Foretells His Death and Resurrection (vv. 17-19).**

**1. On the Way to Jerusalem (v. 17).**

This was His last journey to the beloved city. He took the twelve disciples aside from the traveling pilgrims to make known unto them what was before them. While they journeyed He seems to have gone ahead of the disciples. The courage thus displayed amazed the disciples who were following in fear (Mark 10:32).

"Christ the conscious and certain sufferer is courageous. His followers who had nothing to fear were afraid."

**2. The Betrayal and Death Foretold (vv. 18, 19).**

He thus went forward fully conscious of the awful tragedy of the cross. This is the third time since the transfiguration that He told the disciples of His suffering and death, but they were so filled with their ambitious scheme that they did not understand Him. The treacherous Judas, the fierce persecutions of the chief priests and scribes, the unjust judgment, the delivery to Pilate, the mockery, the scourging

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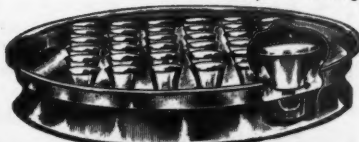
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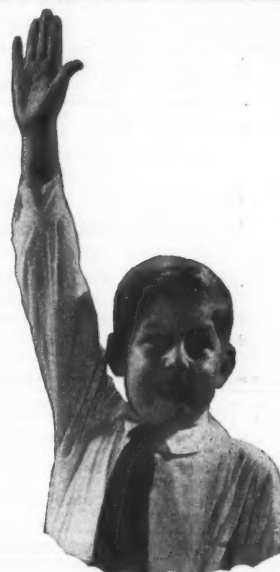
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ing, the crown of thorns, the cross, the hanging between two malefactors, the nails, the spear, all were spread before His mind like a picture. Though He knew all this He pressed on, not of necessity but deliberately. Jesus did this because of the joy that was set before Him. The joy and blessedness which lie beyond should beckon us on.

3. The Resurrection Foretold (v. 19). The revelation of the cross would have been a dark picture had not the resurrec-

tion been made known. The resurrection life is always seen as the issue of the cross. The blessedness of the life beyond this "vale of tears" should induce us to press on. Christ is the grand example. "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

## II. The Ambitious Request of James and John (vv. 20-23).

### 1. The Request (vv. 20, 21).

This request was made by their mother. It was for a place of prominence in the kingdom. This is not the last mother whom children have used to carry out that which they are ashamed to do themselves. It is not wrong for mothers to be ambitious for their boys, but they should know that life's pinnacles are exceedingly dangerous. Unfortunately many parents are thinking of the high places of the world for their children forgetting about nearness to Christ.

### 2. Jesus' Answer (vv. 22, 23).

He spoke directly to the men, not to their mother, declaring that they knew not what they were asking. He showed them that the way to this position of glory was through suffering. The cup which they were to drink was of great pain and agony. The positions which they craved were attainable, but in a very different way from what they apprehended. The way to the places of glory in the kingdom of Christ is through the path of lowly and self-forgetful service and even great suffering.

## III. How to be Truly Exalted (vv. 24-28).

### 1. The Angry Disciples (v. 24).

When the ten heard of the request of James and John they were filled with indignation against them. Their displeasure did not arise from the fact that they were free from the same selfish spirit, but that these two had thrust themselves to the front. It was no doubt an admixture of jealousy and indignation.

### 2. Greatness among the Heathen (v. 25).

The rule of the world has always been by the strong hand. The standard has not been moral excellence, but position and power. Even today the reason one nation rules the other is that the one possesses sharper swords and heavier clubs than the other.

### 3. Greatness among Christ's Disciples (vv. 26, 27).

The standard here is a sharp contrast. The way to the place of prominence in Christ's kingdom is the way of self-abasement. To give is greater than to receive. The way up is down. To be serving someone is much better than being served. It is not wrong to be ambitious to be great, but the basis of true greatness is that which human selfishness seeks to avoid. There will be degrees of rank in Christ's kingdom, but this rank will be character, not position or authority.

### 4. Christ is the Supreme Example of Greatness (v. 28).

All who will be great should study and imitate Christ. Let us bear in mind that true greatness expresses itself in service

to others even to the giving of our lives. This will eliminate all our scrambling for place and power. The one grand test by which to know whether Christ's spirit controls is whether we are serving others or seeking to be served.

## May 6 Jesus Acclaimed as King Matthew 21:1-46

Golden Text:—Wherefore God also hath highly exalted him, and given him a name which is above every name.—Philippians 2:9.

The picture presented in this chapter is a very dark one. The common designation "triumphal entry" is most unfortunate, for it is only such in appearance. Back of the cry, "Hosanna," was being formed the awful cry, "Crucify Him." It may be possible that the awful word "Crucify" was uttered by some of the same persons who cried "Hosanna." Despite the fact that the people were truly blind to the meaning of "Hosanna"—save now—God was about to carry out His plan of salvation for the world through the crucifixion of His Son.

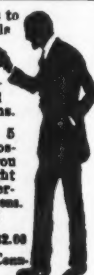
### I. The Preparation (vv. 1-6).

#### 1. The Sending of the Disciples for the Ass (vv. 1-3).

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## 2. The Fulfillment of Prophecy (vv. 4, 5).

Some five hundred years before, Zechariah made this prediction (Zech. 9:9). Christ's coming in this way was in exact fulfillment of this prediction. This is highly instructive to those who would understand unfulfilled prophecies. If the predictions of Christ's first coming were thus literally fulfilled, there is no alternative but to believe that those of His second coming will likewise be literally fulfilled; they stand or fall together.

## 3. The Obedience of the Disciples (v. 6).

The request may have seemed strange and even unreasonable, but they instantly and fully obeyed. The true disciple will render full and glad obedience no matter how strange the command may seem.

## II. The Entrance of the King (vv. 7-11).

### 1. The Disciples Recognize His Kingship (v. 7).

They put their garments upon the ass and set the Lord thereupon. This act showed their recognition of Him as their King (II Kings 9:13).

### 2. The Action of the Multitude (vv. 8, 9).

Some spread their garments in the way; others who had no garments to spare cut down branches and did the same with them, which was just as acceptable. To give what we have and do what we can is all that the Lord demands of us. They likewise shouted, "Hosanna," but soon their cry too was changed.

### 3. The City Awakened (vv. 10, 11).

It was a stirring time in Jerusalem, but a more stirring time awaits that city. This will take place when the Lord returns to the earth in power and great glory.

## III. The King Rejected, (vv. 12-16).

The immediate occasion of this rejection was the cleansing of the Temple. A similar cleansing had been made some two years before (John 2:13-17), but the worldlings had gone back to their old trade. The matter of exchange was not in itself wrong. To sell oxen and sheep and doves was legitimate as well as to exchange money in doing it, but doing it for gain was wrong.

## IV. The Nation Rejected by the King (vv. 17-46).

Having shown their unwillingness to receive Christ as their King when officially presented to them, the King now turns from them and makes known their awful condition in the following parables.

### 1. The Barren Fig Tree Cursed (vv. 17-22).

It was on the morning after His official presentation as He was returning from Jerusalem that Jesus observed the unfruitful fig tree. Because of hunger He sought for figs, and finding none, He caused to

fall upon the tree a withering curse. The barren fig tree is a type of Israel. With its leaves it gave a show of life, but being destitute of fruit it had no right to cumber the ground. "The branch that beareth not fruit He taketh away" (John 15:2).

### 2. The Parable of the Two Sons (vv. 28-32).

Both sons are told by the father to work in his vineyard. The one, like the profligate publican, refused outright to obey, but afterwards repented and went; the other pretended a willingness to obey, but in reality did not. The first one represents the publicans and harlots; the second the proud and self-righteous Pharisees, the priests and elders. Jesus declared the publicans and harlots would go into the kingdom before them.

### 3. The Parable of the Householder (vv. 33-46).

#### a. The householder.

This was God Himself.

#### b. The vineyard.

This means Israel (Isa. 5:1-7; Jer. 2:21; Psalms 80:9).

#### c. The husbandmen.

These were the spiritual guides, the rulers and teachers of Israel, and even the members of the Sanhedrin.

#### d. The servant sent for the fruit of the vineyard.

These were the various prophets whom God sent to the nation. The maltreatment and rejection of the prophets is fully set forth in the Scriptures. They were beaten and killed.

#### e. The son sent by the householder.

This was the Lord Jesus Christ. God's only and begotten Son came into their midst. They cast Him out of the vineyard and slew Him.

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## THE VALUE OF THE SOUL

Mark 8:36, 37

1. The World's Estimation of the Soul.
2. The Individual's Estimation of the Soul.
3. God's Estimation of the Soul.—Neil Pease.

## THE WAY OF THE WICKED AND THE PATH OF THE JUST

Proverbs 4:18, 19

### I. The Way of the Wicked.

1. Darkness (v. 19).
2. Shall be broken to pieces (I Sam. 2:9, 10).
3. Shall not stand in judgment (Ps. 1:5).
4. His way shall perish (Ps. 1:6).
5. Shall be utterly destroyed with the brightness of Christ's coming (II Thess. 2:8).

### II. The Path of the Just.

1. Who is a just man (Ezek. 18:5-9)?
2. Noah was a just man and perfect in his generation, and Noah walked with God (Gen. 6:9).
3. The just or righteous man keepeth God's laws (Deut. 6:25; 7:9, 11; Ps. 37:30, 31; Rom. 7:12, 14).
4. He is a citizen of the kingdom of God (Ps. 15).
5. His end is peace (Ps. 37:37).
6. He shall be in everlasting remembrance (Ps. 112:6).—Otis B. Read.

## IN HEAVEN

*Introduction:* More is said about heaven in the Bible than a great many of God's people think. A parent said, "Before my little child was taken to heaven I thought but little of that place, but since my little child has gone to be with Jesus, I began to search in the Bible to find out more about heaven."

1. Our Names in Heaven—"Rejoice, because your names are written in heaven" (Luke 10:20).
2. Our Saviour and Master is in Heaven—"One is your Master, . . . which is in heaven" (Matt. 23:8, 9).
3. Our Treasure is located in Heaven—"But lay up for yourselves treasure in heaven" (Matt. 6:20).
4. Our Citizenship is in Heaven—"Your citizenship is in heaven, from whence we look for the Saviour" (Phil. 3:20).
5. Our Eternal home is located in Heaven—"Here we (the saints) have no continual abiding place, but we seek one to come" (Heb. 13:14).
6. Our Affections should be set on things that are in Heaven—"Set your affections on things above (Col. 3:2).
7. God's Dwelling place is in Heaven—"Look down from heaven, thy dwelling place" (Isa. 63:15).—W. I. Satterfield.

## SEVEN GREAT CHANGES

From a leaf in Moody's Bible

1. Justification. A change of standing—before God.
2. Repentance. A change of mind—about God.
3. Regeneration. A change of nature—from God.
4. Conversion. A change of life—for God.
5. Adoption. A change of family in God.
6. Sanctification. A change of service—unto God.
7. Glorification. A change of place—with God.

## JOHN 3:16

- I. The Origin of Salvation—"God."
- II. The Cause of Salvation—"love."
- III. The Subject of Salvation—"man-kind—"the world."
- IV. The Nature of Salvation—"gratuitous—"gave."
- V. The Basis of Salvation—Jesus Christ—"his only begotten Son."
- VI. The Extent of Salvation—"individual—"whosoever."
- VII. The Condition of Salvation—"faith—"believeth."
- VIII. The Time of Salvation—"now—"have."
- IX. The Result of Salvation:
  1. Negatively—"should not perish."
  2. Positively—"have everlasting life."—Samuel Falcao.

## SEARCHING QUESTIONS

### Suggestions for Sermon Texts

- "What will ye do in the day of visitation? To whom will ye flee for help? And where will ye leave your glory?" (Isa. 10:3)
- "What will ye do in the end thereof?" (Jer. 5:31)
- "How wilt thou do in the swelling of Jordan?" (Jer. 12:5)
- "Who can heal thee?" (Lam. 2:13)
- "Can thine heart endure, or thine hands be strong, in the days that I shall deal with thee?" (Ezek. 22:14)
- "Where is any other that may save thee?" (Hos. 13:10)
- "What shall a man give in exchange for his soul?" (Mark 8:37)
- "Shall he find faith on the earth?" (Luke 18:8)
- "If they do these things in a green tree, what shall be done in the dry?" (Luke 23:31)
- "What shall the end be of them that obey not the gospel of God?" (I Pet. 4:17)
- "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Pet. 4:18)
- "How shall we escape, if we neglect so great salvation?" (Heb. 2:3)

## CHRIST AND HIS CHURCH

Ephesians 5:25-27

1. Christ loved His Church (v. 25).
- II. Christ gave Himself for His Church (v. 25).
- III. Christ sanctified His Church (v. 26).
- IV. Christ cleansed His Church (v. 26).
- V. Christ will present His Church, etc. (v. 27).—R. W. Van Anda.

## "WHICH WAY WILL YOU TAKE?"

Jeremiah 21:8; Haggai 1:7

### I. Man's Way:

1. The bloodless way (Heb. 9:22).
2. The way of human effort (Gen. 11:4).
3. The way of selfishness (Luke 18:22, 23).
4. The way of riches (II Kings 5:5).
5. The way of neglect (Luke 12:20).

### II. God's Way:

1. The way of repentance (Acts 17:30).
2. The way of faith in the Lord Jesus Christ (Acts 16:31).
3. The way of confessing Christ (Rom. 10:9, 10).—Elias C. Goehle.

## WHAT THE BIBLE TEACHES ABOUT FASTING

We should study every doctrine and duty associated with the Christian life, in the light of the Word of God. The Bible says more about fasting than the average Christian thinks it does.

### I. The Realm of Fasting.

1. Physical. It was taught and practiced by Jesus Christ (Mark 2:18-20; Matt. 4:2). It was practiced by the early Church (Acts 9:9; 13:1-5; 14:23).
2. Moral and spiritual (Isa. 58:6, 7).

### II. The Reasons for Fasting.

1. When conscious of sin, and unfaithfulness to God (I Sam. 7:6; Ezra 10:6; Neh. 9:1).
2. When persecuted for righteousness' sake (Esther 4:3).
3. When people are unsympathetic and return evil for good (Ps. 35:12-15).
4. When others have sinned (Dan. 9:3; 10:3).
5. When conscious of a lack of spiritual power (Matt. 17:19-21).
6. When conscious of lacking the presence of Jesus Christ (Matt. 9:14, 15).
7. When praying for people who are sick (II Sam. 12:16).

### III. The Results of Fasting.

1. Better health (Dan. 1:8, 12, 15, 20).
2. Happiness (Isa. 58:8).
3. Spiritual-mindedness (Luke 2:37).
4. Spiritual power (Acts 13:6-13).
5. Prayer answered (Isa. 58:9).
6. Guidance of God (Isa. 58:11).
7. Prosperity (Isa. 58:11).—Joseph Croft Dent.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

## RECOVERY FROM BACKSLIDING

Hosea 14:4

**R**epentance  
edecation  
estoration

**C**onfession  
onsecration  
ommunion  
—Fred S. Shepard.

## HINTS TO YOUNG PREACHERS

Among the many rules and principles laid down for preachers and preaching we think that the old negro preacher should have high place. Being asked how he prepared and delivered his sermons, he replied: "Fust, I gib the purliminaries, den I expounderate, den I illustufy, an' finally I make the 'rousement.'"

Many preachers seem to "fall down" on the last point. The "purliminaries" are well set up, and the sermon is admirably "exponderated and illustufied," but there are no "rousements," nothing to grip the conscience and life, nothing to tie up what has been said to the hearers' conditions and needs. That is a poor sermon in which the preacher omits to "make the 'rousement.'"

## CHARACTERISTICS OF LUKE'S GOSPEL

1. *It is the Gospel of Praise.* It begins (ch. 1) and ends (ch. 24) with joy. The Samaritan leper glorifies God (17: 16-18). The first hymns of the Christian Church are here: the Gloria in Excelsis (2:14); the Magnificat (1: 46-55); the Benedictus (1: 68-80), and the Nunc Dimittis (2:29-32).

2. *It is the Gospel of Prayer.* Not only are Christ's prayers emphasized, but there are two parables on prayer only found there (18: 1-14).

3. *It is the Gospel of Childhood.* There is a great fullness of detail in regard to John the Baptist and Christ (chs. 1, 2).

4. *It is the Gospel of Womanhood.* The records of Elizabeth (ch. 1); Mary and Martha (10: 38-42); the widow of Nain (7: 12-15); the women who ministered to Christ (8: 2, 3); the weeping women on the way to the cross (23: 27-31); the woman a sinner (7: 37-50).

5. *It is the Gospel of Tolerance.* Note the references to Samaritans (10: 33; 17: 16); to the ten lepers (17: 12); and the teaching of 9: 52-56.

6. *It is the Gospel of Humanity.* Christ's life is depicted at each stage (2: 2-7; 2: 21, 22, 40, 52).

7. *It is the Gospel of the Poor.* The shepherds (ch. 9); the teaching of 6: 20-25; 16: 19-31.

8. *It is the Gospel of the Outcast.* The sinner (7: 37), the Samaritan (10: 33), the prodigal (15).

9. *It is the Gospel of Grace.* This is in harmony with Paul's teaching. See chapters 7 and 15. Grace means primarily beauty, and this is "the most beautiful book ever written."

10. *It is the Gospel of Universality.* Christ is Son of Adam (3: 38); and there are references to Gentiles, Samaritans, Elijah, and Elisha outside the covenant people (4: 25-27). There is also a definite absence of Hebrew words such as are found in Matthew and Mark, though explained in the latter.—W. H. Griffith Thomas.

## EVERYDAY EXCUSES FOR REJECTING CHRIST

1. Engrossed in Possessions (Luke 14:19).
2. Absorbed in Business (Luke 14:18).
3. Preoccupied at Home (Luke 14:20).
4. Imprisoned in Selfishness (Luke 16:19).
5. Deterred by Cowardice (Matt. 8:26).

—R. T. Prechous.

## D. L. MOODY ON TRUST

Cursed L. the man that trusteth in man, and maketh flesh his arm.—Jeremiah 17:5.

Trust in yourself, and you are doomed to disappointment; trust in your friends, and they will die and leave you; trust in money, and you may have it taken from you; trust in reputation, and some slanderous tongue may blast it; but trust in God, and you are never to be confounded in time or eternity.

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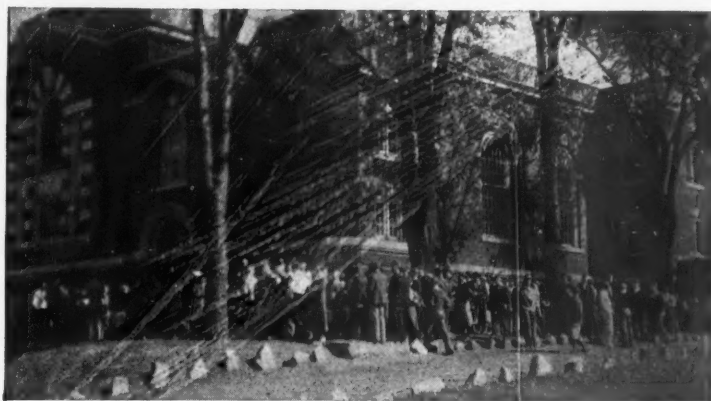


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## OUTLINE OF JOHN'S FIRST EPISTLE

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1:1-4 is the Introduction, and makes known "the Word of Life," in His eternity and identity with the Father; and His revelation in the flesh in time.

1:5 to 2:11 is the message concerning Light.

2:12 to 5:3 is the message concerning Love.

5:4 to 5:21 is the message concerning Life.

The introduction presents Christ as the Life, because that is what we need, but before Life can come to us, Light and Love must act for us. Light is the claim of Love. Love meets the claim of Light; and Life imparts the Life of Love.

The purpose of the epistle is pointed to in the mention of "These things." "These things write we unto you, that your joy may be full," and, "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life" (1 John 1:4; 5:13).—F. E. Marsh.

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## THE BELIEVER IN CHRIST

The believer is "the light of the world," "the salt of the earth," "a city set on a hill," "a child of God," "a friend of God," an "heir of God and joint-heir with Christ." He is a "partaker of the divine nature"; he is "one with Christ," and Christ is one with him; he is "espoused" and "married" unto Christ; he is a member of the body of Christ; he is bone of Christ's bone and flesh of His flesh. Christ "liveth in him," dwells in his heart, sups with him, and he sups with Christ; the Father, Son, and Holy Spirit (the blessed Trinity in unity) make their abode with him, and condescend to have "fellowship" and "communion" with him; he is "chosen in Christ"; is "accepted in the Beloved"; has "redemption through his blood"; he has "put on Christ"; is "in Christ"; is "crucified with Christ," is "risen with Christ," and is "seated in heavenly places with Christ."

The believer has an anchor for his hope, a Forerunner already entered into heaven on his behalf, a Captain to command and direct him, a great High Priest for his Advocate and Intercessor, a home in prospect where all is bright with joy, and a faithful Promiser who has said, "I go to prepare a place for you; I will come again and receive you unto myself," then to be with Him and like Him for ever.—Author unknown.

## EPHESIANS 4:28

1. "Let him that stole steal no more"—that's Honesty.
2. "Let him labor, working with his hands"—that's Industry.
3. "That he may have to give to him that needeth"—that's Charity.

## "HOW MY CHURCH PUTS BELIEVING YOUNG PEOPLE TO WORK"

### A Symposium

There are two great fields of opportunity open to young people in almost every church, the Young People's Society and the Sunday School. It is the policy of my church to use the earnest Christian young people in these fields. Boys and girls in the Sunday School are attracted by the approach of young people. It is always easier to get young people to do things in the church than older ones, and by putting them to work the church is protecting herself against a shortage of workers.

There arises the problem of training. This church encourages and assists her young people to attend the conferences set up by our denomination. Here they not only learn how to teach and become effective in Christian service, but they receive much encouragement for doing the work. Our own church also conducts special training conferences for its older boys and girls.

As a result of this special effort one young man has recently been ordained to the gospel ministry and is now serving a church; another will soon finish his college work and will enter a theological seminary, and there are some among the high school group who have declared their intentions of giving themselves to full-time Christian work.—William L. Cain, pastor First Presbyterian Church, Willmar, Minn.

## GOD'S PATHWAY TO PEACE

1. The Maker Personifying Peace (John 14:27).
2. The Master Providing Peace (John 16:33).
3. The Mediator Purchasing Peace (Eph. 2:15).
4. The Messenger Proclaiming Peace (Eph. 2:17).
5. The Man Possessing Peace (Eph. 2:14).—Reginald Shepley.

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# Evangelistic and Bible Conference Fields

Ernest D. Christle

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

C. William Harris conducted a meeting Feb. 11 to Mar. 11 in the Beacon Gospel Mission, Baldwinville, N. Y. Mr. Harris led the singing as well as the preaching. Mr. Harris asks the prayers of all the readers of the MONTHLY.

The Vom Bruch Evangelistic Party report, "One hundred twenty-five responded to the first day's invitation in a gracious meeting in the Methodist Church at Montebello, Calif. Seven churches were united in the effort, and a splendid spirit prevailed." This is the party's thirty-first campaign in California.

W. W. Shannon held a union campaign in Perryville, Md., under the auspices of the local churches. The attendance increased to such an extent that it was necessary to move to a larger auditorium on the closing days of the engagement. The number of converts was most encouraging, more than nine-tenths of the number being men. Mr. Shannon is assisted by W. R. King, formerly announcer of W-M-B-I.

Robert G. and Mrs. Fraser, of Greenville, Tex., returned to the evangelistic field after spending the past two years in the pastorate. They report an unusual number of calls for the work which will keep them busy until June.

Paul Hutchens writes: "Our campaign with the United Brethren church of Hoytville, Ohio, closed March 11. There were 15 decisions on the last day bringing the total to 45 for the series. Mr. Dunham, the pastor, is also a publisher and the manager of the Fundamental Truth Store of Hoytville. Our campaign was one of the most blessed in many weeks. Pray for Mr. Dunham and his church."

Sylvester Sanford reports a two weeks' revival closing February 18 in the United Brethren Church, Walla Walla, Wash., R. C. Mann, pastor. Thirty-six conversions and many reconsecrations were reported. A choir of thirty young people furnished music each night and many young people were saved.

Dr. and Mrs. H. P. Dunlop are finding golden opportunities in giving their testimony to the praise of the glory of His grace in meetings in Honolulu, Hawaii.

Dr. W. E. Pietsch held a six-day Prophetic Bible Conference in February in the First Baptist Church, Silvis, Ill., W. H. Taylor, pastor. Dr. Pietsch reports that Mrs. Pietsch's health is slowly improving. He will value your prayers for her.

John H. Cassaday reports a two weeks' meeting in February in McFarland, Calif. The house was filled every night and there were sixty-two decisions for Christ.

John W. Troy writes, "God was pleased to give us a blessed campaign in February in Kenmore, N. Y. Nearly four hundred responded to invitations for salvation, and there were many reconsecrations. On the closing night 105 gave their lives to Christ for life service. A chorus choir of one hundred voices led the worship in song. Carl and Mrs. Porritt assisted greatly in the services and with radio programs." Mr. Troy next went to Gloucester, N. J., for a union meeting which closed March 5. Ninety-one responded on the first invitation.

L. James and Mrs. Kindig write, "God blessed us in a two weeks' campaign in Pella, Iowa, the first part of February. The Spirit moved the hearts of the people far beyond our expectations. Many found salvation. The church was graciously revived."

Jack Cardiff writes March 1, from Owen, Wis., "We are holding meetings in the Owen Tabernacle, of which Gerald B. Smith is the pastor. God is blessing in a marvelous way." The engagement closed March 11. C. C. Elsey is director of the music in Mr. Cardiff's meetings.

The Wm. F. Rawlins Evangelistic Party, who travel in their "Good News Special Bus," conducted meetings in the Gospel Center, Kenosha, Wis., in March. They desire the prayers of the readers of the MOODY MONTHLY.

Evangel Male Quartet assisted Harry McCormick Lintz, February 4-18, in a revival at the Swedish Baptist Church of Moline, Ill., of which Martin Erikson is pastor. In addition to the music work of the campaign the members of the quartet had charge of the young people's and children's meetings. Following this campaign the quartet spent a week at the Baptist Church, Silvis, Ill. March 2-11, the quartet assisted in the revival campaign held at Kewanee, Ill., under the direction of the Kewanee Gospel Center, where Dr. W. E. Pietsch and Harvey Taylor brought the messages.

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### SUMMER TIME

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Dr. P. W. Philpott and Arthur W. McKee began meetings February 18 in the Metropolitan Tabernacle, Vancouver, B. C., closing March 4. The tabernacle was crowded and many were turned away. The basement was equipped with amplifiers to make it possible for 400 more to hear. Mr. McKee writes, "God is working and giving us souls, for which we praise Him."

O. W. and Mrs. Stucky closed a two weeks' engagement February 25 in the Gratiot Avenue Baptist Church, Detroit, Mich., W. G. Mason, pastor. Mr. Stucky says: "We had the joy of seeing forty-five people take their stand for Christ, and many came for consecration in the opening service of the campaign. One encouraging sight was to see some who were saved last year during the meetings, bringing others to the Lord this year."

**W. B. Young and Party** closed a meeting in February in Blanchard, Okla. This was one of the neediest fields this party has ever worked. The forces of evil were organized to stop the preaching of the gospel but the power of God over-ruled. As a result of the campaign the churches of the town were strengthened both spiritually and in membership. One hundred and eighty souls were saved and approximately three hundred consecrations. A community Bible study and prayer meeting was formed to keep the revival spirit in town. A recent report of these meetings tells of souls being saved every week as a result of the community prayer meetings. The various pastors of the town conduct these services.

**Homer W. Grimes** conducted meetings in February in Woodland, Me. Many souls were won for Christ. Carl E. Fredrickson, of Boston, was song leader and young people's worker.

**Raymond O. and Mrs. Nelson** closed a successful three weeks campaign in the Calvary Baptist Church, Buffalo, N. Y. The first Sunday was given to the dedication of the new church. The membership was greatly benefited by the meetings and souls were saved. Mr. Nelson gave the Young People's Society a study in Personal Evangelism. Children's meetings were conducted in the afternoon.

**G. A. DeFlon and John Fitt** conducted services in February in the Riverview Methodist Protestant Church, Ottumwa, Iowa. There were about 70 conversions, 38 of whom joined the church. Mr. DeFlon writes, "It was a great meeting, in answer to prayer."

**A. H. Leaman** began a series of services in the Silvis Baptist Church, Silvis, Ill., on January 1 continuing until January 14. Some of the visible results results were the strengthening of church members, and more than eighty confessions. On January 16, Mr. Leaman began meetings at the Mennonite Church near Inman, Kan. A great mass meeting for men was held on Sunday afternoon, January 28. More than four hundred men were present, including seventeen pastors. From Jan. 28 to Feb. 4 a series of meetings were conducted by Mr.

Leaman at Tabor College, Hillsboro, Kan. About 110 confessions resulted from these efforts, many from the college and high school.

**Paul and Mrs. White**, "The Musical Whites," recently assisted Pastor George F. Snyder in some of the greatest meetings in the history of the Otterbein United Brethren Church, Terre Haute, Ind. The Whites then assisted Harry McCormick Lintz in the East Grand Boulevard Methodist Episcopal Church, Detroit, Mich. One of the features of this meeting was the great choir and orchestra. The Hallelujah Chorus thrilled the great audience on the closing night. The Whites were next engaged in the First Evangelical Church, Terre Haute, Ind.

**Oscar Lowry** writes, "We closed meetings February 25 in the Philpott Tabernacle, Hamilton, Ont., W. W. Ayer, pastor. There were 115 professed conversions and 30 young people that consecrated themselves for life service. One of the latter expects to enter the Moody Bible Institute at the opening of the spring term. Among the 115 there were 35 young men that accepted Christ."

**The Farrar Brothers Evangelistic Party** concluded a revival March 4 in the United Brethren Church, Stockton, Calif., Elden R. Dettweiler, pastor. Shop meetings were held with splendid results at the Bob Le Tearneau Manufacturing Company. Assisted by Miss Helen Griggs, pianist, musical programs were given over KGDM.

**T. C. Crume** closed a revival February 25 with the First Baptist Church, Corbin, Ky., Dr. Charles T. Ricks, pastor. Great crowds attended. There were 120 additions, more than 100 by conversion. Mr. Crume reports 70 additions in a revival recently conducted in Cookeville, Tenn.

**Violet Heefner and Anna Sudenga** conducted an eight day union campaign in February, in Mt. Etna, Iowa. There were 35 who accepted Christ. Three young men and two young women who volunteered for Christian service. There was a great hunger and eagerness for the Word of God manifested. C. L. Thomas, pastor of the Methodist Church, and Harry Rodgers, pastor of the Brethren Church, sponsored the campaign.

**Joseph T. Larsen** reports successful sessions Jan. 22-Feb. 4, in the Baptist Church of Cherry Grove, Ore. Many came to Christ. He baptized eleven on the closing Sunday and thirteen were admitted to the church membership. At Mr. Larsen's suggestion the church voted to call a pastor. Mr. Larsen conducted meetings in Portland, Ore., Feb. 4-18. Many sought Christ here, especially among the youth.

**Wiley S. and Mrs. Young**, of Apollo, Pa., completed a two-weeks campaign in February with the First Baptist Church, Kittanning, Pa., W. K. Morgan, pastor. Forty-two were won to Christ and added to the church. Mr. Young is in his fourth year at Apollo and reports 81 converts with several reconsecrations.

**John B. Long and Family** known as "The Singing Longs," closed a meeting March 4 at the First Presbyterian Church, Hemet, Calif., Ray A. Weld, pastor. God wonderfully blessed from the beginning with the salvation of souls. More than fifty came to the altar to confess Christ for the first time. Many reconsecrations were witnessed and family altars started. One of the outstanding features of the meetings was the large number of chapters of the Bible that were read daily. There were thirty-three young people who put themselves on the altar for full Christian service at the 7 a. m. prayer hour on the last day of the meetings.

**Dr. Thomas M. Chalmers and Dr. J. Gresham Machen** were the speakers at the Bible conference February 11-18, held in the Central Presbyterian Church, Detroit, Mich. Dr. Chalmers is a Bible teacher and editor, and is director of the New York Jewish Mission. His messages were prophetic in nature having to do with Israel and the second advent of our Lord. On Friday evening Dr. Chalmers spoke to the student body of the Detroit Bible Institute. His subject was "Russia and Armageddon."

**Loren E. Pecaut** conducted a campaign during February in the Central Christian Church, Seymour, Ind. Many souls responded to the invitation. Mr. Pecaut asks the readers of this column to pray for him.

**The Henry E. Burke Evangelistic Party** held a union meeting during January in Holly, Colo. Four churches co-operated. The largest auditorium in the city was filled to capacity. There were 140 decisions for Christ.

**The Christian Business Men's Committee of Chicago** reports that one of the outstanding achievements during the past year under the leadership of the Holy Spirit has been the launching of a definite prayer movement. This is in connection with the work of evangelism which is being carried on through the theater meetings in the loop of Chicago and over the Middle West through W-M-B-I, as well as services in churches, tabernacles, halls and missions. There are about ninety-four prayer meeting groups registered.

**The Thirty-second Silver Bay Conference Season** on Lake George, New York, has announced a ten-weeks season of Religious and Educational Conferences, Summer Schools, and other activities to be held during this summer. The season will open June 30 and close on August

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31. Eleven different groups will meet at Silver Bay during this period. These include the first annual Church Music Festival; "Old Silver Bay" week, a new conference on Worship, Bible Study, Music, and Pastors' Problems, and a ten-day assembly of the Choir, Orchestra, and Young People's Union of the Calvary Baptist Church of New York. Other groups which will be at Silver Bay this year are the Industrial Relations Conference of the Y. M. C. A., the Industrial Institute, the Lutheran School of Religion, the Westminster Choir School, the College Young Women's Christian Association, the Eastern School of the Y. M. C. A., and the Silver Bay Vacation Conference. Further information may be obtained by addressing the Association headquarters at 52 Vanderbilt Avenue, New York City.

**Winona Lake Conference Association** reports that usual preparations are being made for summer activities. This institution is different from many summer resorts in that it offers a diversity of educational and cultural features in addition to the natural attractions of lake regions. The Bible Conference will extend over a period of fifteen days, instead of ten days as in former years. A brilliant list of speakers is announced. The Chautauqua program also includes some of the foremost attractions. Other features are the Women's School of Missions, Bethany Activities, School of Sacred Music, National Synod of Reformed Presbyterian Church, Summer School of Christian Education, National Photographers' School, School of Theology, Business School, Foundation Day, Homecoming Day, Indiana University Biological Station, School of Jewish Missions, National Federation of Virginia Asher Councils, the Gideons Rally, Reformed Presbyterian Young People's Convention, National Reform Association, Eel River Christian Conference, United Brethren Conference, Brethren Church Conference, and other events of public interest. Dr. W. E. Biederwolf is the director of the conference, and Prof. Homer Rodeheaver is in charge of the music. Further information may be obtained by writing Mr. James Heaton, executive manager, Winona Lake, Ind.

#### NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Harry McCormick Lintz preached to capacity crowds during a two weeks campaign in Moline, Ill., Feb. 4-16. On the fourth night an amplifying system was installed in an endeavor to take care of the overflow audience in the Swedish Baptist Church. The final meetings were held in the Senior High School auditorium which seats over a thousand. Twenty-two professed conversion, 115 consecrated their lives for service, while 23 made a new start in the Christian life.

Max I. Reich was a speaker Feb. 11-16 in a Bible conference in Kentland, Ind., under the auspices of the Presbyterian, Methodist, and Christian Churches. Wendall Pontius was in charge of the arrangements. The meetings were held in the Presbyterian Church, of which Mr.

Pontius is pastor. Feb. 18-23 another meeting was held, in the Christian Church, Madrid, Iowa, Clarence Defur, pastor.

J. H. Dudgeon, of the Wellington Street United Church, London, Ont., in writing of the meetings Dr. Henry Ostrom held in his church Feb. 4-8, said: "Dr. Ostrom has left with us a blessing which shall be long remembered by those who were privileged to attend the services. He has such a gracious way that every one forgot their denominational ties and felt they were sitting in a family circle."

Dr. John C. Page held a three-day Bible conference Jan. 24-26 in the Laymen's Tabernacle of Yakima, Wash. A splendid series of meetings was held from Jan. 28 to Feb. 11 in the First Brethren Church, Sunnyside, Wash. Feb. 12-14 a three-day Bible conference was held in the Y. M. C. A. of Ellensburg, Wash., with good results; and Feb. 18-25 an inspiring series of Bible studies was conducted in the First Baptist Church, Elma, Wash., of which E. J. Cain is pastor.

#### FUTURE ENGAGEMENTS

Harry O. Anderson—Mar. 18-Apr. 1, San Diego, Calif.; Apr. 8-22, Colton, Calif.; Apr. 22-May 6, Los Angeles, Calif.; May 8-11, Riverside, Calif.; May 14-21, Fort Worth, Tex.; May 23-28, Rochester, N. Y.; June 3-24, Des Moines, Ia.; June 24-July 8, Chicago, Ill.; July 15-29, Minden, La.

"The Bonney Workers"—Mar. 7-27, Brookville, Pa.; Apr. 1-22, New Castle, Pa.; May 20-June 3, Hugo, Okla.; June 10-24, Wichita, Kan.; June 27-July 13, Cordell, Okla.

John H. Cassady—Mar. 14-April 1, Covina, Calif.

Homer W. Grimes—Mar. 23-April 1, Greater Cleveland, O.; Apr. 8-22, Ceresco, Mich.; Apr. 29-May 13, Haslett, Mich.; May 20-June 3, Adrian, Mich.

E. Henderson Lane—Mar. 17-Apr. 1, Columbia City, Ind.; Apr. 7-21, Harlan, Ind.

Oscar Lowry—Mar. 25-Apr. 18, Chicago, Ill.; Apr. 22-May 6, Creston, Ia.; May 13-31, Hoopston, Ill.

Sara C. Palmer—Mar. 11-Apr. 1, Milford, N. J. Philpott-McKee Party—Mar. 6-10, Tacoma, Wash.; Mar. 18-Apr. 1, Los Angeles, Calif.; Apr. 8-29, Oakland, Calif.; May 6-19, San Pedro, Calif.

Everett C. Mills—Mar. 26-Apr. 1, Newark, O.; Apr. 2-15, Akron, O.; Apr. 16-29, Canfield, O.; Apr. 30-May 13, Brooklyn, Ia.; May 14-June 1, Lincoln, Nebr.; June 20-July 18, Los Angeles, Calif.

F. E. Rueckert—March, East Liverpool, O.; April, Logansport, Ind.

Sylvester Sanford—Mar. 19-Apr. 1, Great Falls, Mont.; Apr. 2-15, Glendive, Mont.; Apr. 16-29, Ollie, Mont.; Apr. 30-May 13, Carlyle, Mont.

Gipsy Smith, Jr.—Mar. 18-Apr. 1, Richmond, Va.; Apr. 8-22, Roanoke, Va.; Apr. 28-May 13, Charlottesville, Va.; May 20-June 3, Little Rock, Ark.; June 5-17, Anniston, Ala.; June 19-July 1, Mobile, Ala.; July 8-29, Clarksdale, Miss.; August Nonk, Conn.; September, Greenboro, N. Car.; Oct. 7-21, Richmond, Va.; Oct. 28-Nov. 11, Atlanta, Ga.

O. W. Stucky—Apr. 1-15, Detroit, Mich.; Apr. 22-May 6, La Salle, Ill.; May 13-27, Saginaw, Mich.; June 3-17, Sand Creek, Mich.; June 30-Aug. 19, Gull Lake, Mich.

John W. Troy—Apr. 1-23, Winter Garden, Fla.; May, St. Petersburg, Fla.; June, Winona Lake, Ind.; July, Haddon Heights, N. J.

## 1934 Montrose Bible CONFERENCES

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Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

## Union with Christ, by L. L. Legters.

A treasury of good things in which much is made of Christ as our substitute. No doubt the majority of us know too little of the teaching of the Word concerning our union with Christ. This little book will be a blessing to all who love the Word of God.

89 pages. 7½ x 4¼ inches. Christian Life Literature Fund, Philadelphia. 25 cents. D. L. F.

## The Way to Pentecost, by Samuel Chadwick.

Although not a large volume this is a valuable book. The author was a man aflame for God—a Spirit-filled messenger. His book is challenging, dynamic, and heart-searching. Many will disagree with certain phrases, but there is so much that is worthwhile we feel the Church owes this man of God a great debt.

128 pages. 7½ x 5 inches. Fleming H. Revell Company, New York. \$1.25. D. L. F.

## Messages to the People, by Dr. O. P. Miles.

This book contains a considerable number of brief aphoristic essays, so called because it is by the short sentence or striking phrase that the author so often brings out the significance of an idea. They are recommended for the excellent advice which they give on character and conduct. It is felt, however, that the greater literary refinement of which they are capable, would have enhanced their beauty and increased their power.

190 pages. 8 x 5½ inches. Higley Printing Company, Butler, Ind. \$1.00.

J. R. R.

## In the Secret of His Presence, by G. H. Knight.

While our Lord gave the command to go, He also said, Come, and we doubt not that many attempt to go without first coming to Him. It would seem that very much of so-called Christian work is done in the energy of the flesh with too little time spent in His presence. In this book the author brings to our attention the privilege and necessity of spending more time in fellowship with God. He tells us "we need shut doors for our holy intercourse with Him. He needs shut doors for His most comforting messages to us." "The still small voice" can be heard distinctly only when the noise of the world's voices is shut out, and we are as in a "secret place of the Most High." This volume is needed and should have a wide circulation.

230 pages. 9 x 5½ inches. Pickering and Inglis, London. D. L. F.

## What Is Christianity? by Francis Pieper, D.D.

This volume contains six essays by the late Professor Francis Pieper, who from 1878 to 1931 was foremost instructor of Biblical Dogmatics at Concordia Seminary. During a part of this time he not only served as its president, but also the president of the Evangelical Lutheran Synod of Missouri, and was generally regarded as the spokesman of orthodox Lutheranism in North America and Europe.

These six essays develop the three fundamental doctrines of the Lutheran Church, that the Bible is the only source and norm of faith, that salvation is due to grace alone and not to any human merit, and that divine grace embraces all men. The presentation of these basic teachings of Holy Scripture at this time is largely to guard the loyal followers of Christ against the delusions of Modernism, and for that noble purpose they are to be highly commended.

290 pages. 7½ x 5 inches. Concordia Publishing House, St. Louis. \$1.75.

C. H. B.

## Stories for the Junior Hour, by Ada Rose Demerest.

Stories are constantly in demand by teachers and leaders of Junior meetings. The author, a trained story teller, has tested the twenty-one stories of this book and found them given a happy and enthusiastic hearing. Each emphasizes some practical Christian principle. In addition, songs, prayers, and co-ordinated group activities are suggested.

193 pages. 7½ x 5 inches. The Standard Publishing Company, Cincinnati.

J. E. C.

## The Angel in Ebony, by Jorge O. Masa.

Christians of a generation ago will remember Sammy Morris as the dark-skinned lad who came from Africa to New York City to ask Stephen Merritt how he might be filled with the Holy Ghost. Really, what he came for he brought with him, and this is another record of his brief span of years, and the remarkable spiritual influences which he released. Twenty-five years after his death this romantic figure so fired the imagination of a Filipino student at Taylor University, that, under the inspiration of the class of 1928, he prepared this latest interpretation of a singularly devoted and effective life.

131 pages. 7 x 4¼ inches. Taylor University, Upland, Ind.

J. R. R.

## The Present in the Light of Prophecy, by Ross Wood, M.A.

The purpose of this volume is to present outstanding world events and conditions in the light of Bible prophecies; such as the World War, recent great famines, the wide-spread pestilence of influenza in 1918, the increasing prevalence of earthquakes, the prominent and significant events in the Near East, and the return of the Jews to Palestine. All of these are striking fulfillments of prophecies relating to the closing days of the Church Age. The author confines himself largely to the prophecies which our Lord made in the last week of His public ministry. All Christians would do well to study them afresh, and this book is a helpful guide.

The reviewer is not in complete agreement with every statement of the book however. For example, the oft-repeated assertion that the annual rainfall in Palestine has been greatly increased during the last twenty years in fulfillment of the prophecy of the restoration of the former and latter rains, which have been withheld because of the curse upon the land (Deut. 11:13-17). There seems to have been some such increase, but in 1931 the rainfall was decreased, and now word comes that the rainfall in 1933 was the smallest in eighty-five years. However that may be, the prophetic fact is that God's promises along this line do not reach their fulfillment until after Israel is in renewed covenant relations with God. But this is a minor matter and does not seriously offset the value of the book as a whole.

Another feature which should be mentioned is that the writer seems to endorse the year-day theory of interpreting prophetic times, and quotes approvingly another author who reiterates a teaching freshly current that the "seven times" in Daniel 4 and Leviticus 26 means 7 years of 360 days each, or a total of 2,520 years. The application of this brings us to 1917, the year of the Balfour declaration and the deliverance of Jerusalem from the Turk by General Allenby. The author quoted goes no further, but others are likely to do so and to point to 1934-5 as a culminating date. We would be ready for whatever comes at any time, but we would be cautious about marking times and seasons.

208 pages. 7½ x 5¼ inches. Published by the author, 1105 Elm St., Cincinnati. 75 cents.

G. S.

## Mildred Duff, by Noel Hope.

The Salvation Army is honored by the surrendered life of this noble woman who came to it from an English home of wealth, character and culture. Her versatility was such that she served creatively in various fields and different countries, but she excelled, perhaps, as a writer and editor. General E. J. Higgins said: "She was a tower of strength and a source of wisdom. Hers was a rare spirit, which shed such an influence that even those who came into passing contact with her were conscious that they were in the presence of one whose spirit was pure. Her memory will be treasured by thousands of people all over the world." Everything about the book has an appeal, even the printing and binding.

211 pages. 7½ x 5 inches. Marshall, Morgan & Scott, London. 75 cents. J. R. R.

## The Facts and Mysteries of the Christian Faith, by Albertus Pieters, D.D.

These discussions partake of the nature of a popular apologetic for the principal doctrines of Christianity. As such it is most admirable. The chapters are many and right to the point. We would gladly recommend it to the young people for whom it is intended were it not for the author's misunderstanding of numerous portions of the Scripture which deal with unfulfilled prophecy. It is to his credit that he believes in the future, personal, and visible return of Jesus Christ to this earth, in the bodily resurrection of all the dead, and in the life after death and resurrection; but beyond these general beliefs his eschatological conceptions are at variance with the plain teachings of the Word.

His positive denial of any future Millennium is an illustration. Indeed he appears to be proud of his amillennarianism. This means that the thousand years mentioned six times by the revealing angel in Revelation 20:1-7 is not a definite period belonging to the future. Although distinctly revealed as an age yet to be inaugurated by the personal return and personal judgments of Christ, and closed with other judgments at the end of the period, our author (following Hengstenberg) is of the opinion that Revelation 12-20 "refer to the life and death struggle of the early Christian Church with the paganism of the Roman Empire," out of which the Church emerged victorious (p. 205).

This theory, however, raises new difficulties. For example, just when did the thousand years of reigning with Christ come to an end? Then, too, what about the resurrections and the judgments which are said to occur in connection with both the beginning and the ending of the thousand years? Are they too, things of the past? But having thus disposed of the Millennium the way is open for the author to believe in a single resurrection and in a single general judgment; and having decided that the resurrection is simultaneous with the general judgment, he proceeds to deny the resurrection and rapture of the saints which are set forth by Paul in I Thessalonians 4:14-18. Along with the denial of a future Millennium, preceded by the resurrection and rapture of the saints, the author also misinterprets the numerous passages which teach the restoration of the nation of Israel to the land which God gave for a perpetual possession (Gen. 13:15; 17:8).

We are pleased to note the frank admission of the author that "a considerable number of highly-honored scholars in all Protestant countries have accepted and advocated it," that is, the premillennial interpretation of the Scriptures. It also pleases us to see the name of the Moody Bible Institute mentioned among the institutions which hold to the same interpretation. It is untrue to fact, however, that the source of this belief is partly Revelation 20, partly Old Testament prophecies, and partly certain Jewish apocalyptic books (p. 201). Such a claim may be due to his limited knowledge of the writings of premillennarians. The fact is that this interpretation is based solely upon the Bible and upon the entire Bible, instead of selected portions of it.

213 pages. 7½x5½ inches. W. B. Eerdmans Publishing Company, Grand Rapids. \$1.25.

G. S.

Moody Bible Institute Monthly

**Nature Chats**, by John Harvey Furby, Ph.D.

Readers of the MOODY MONTHLY who read the advance chapters of this interesting book which appeared in the columns of the magazine, will be glad to learn that the complete series of fifty-two studies is now in book form. The author is professor of biology and director of nature education in the College of Emporia, and a recognized authority on matters of which he writes. The special value of this book, however, is that its scientific information is couched in such clear and simple language that a child can understand and appreciate its contents. In fact, we know of no book that is better calculated not only to hold the interest of older children, but also to awaken within them the desire to be students of nature. Beginning with the autumn months each chapter is appropriately devoted to the study of that particular part

of the season, so that the student is literally out-of-doors the year around. In the appendix the author has added helpful instruction on preserving plant and animal specimens, insect collections, and interesting nature projects. There are an abundance of illustrations.

255 pages. 8 x 5 1/4 inches. Science Press Printing Company, Lancaster, Pa. \$1.75. C. H. B.

### Scripture Memorizing for Successful Soul-Winning

Personal evangelism is a neglected subject. Courses in this study were practically unknown until introduced into the Moody Bible Institute as a part of its training for Christian workers. Since then it has been an important part of the curriculum of every Bible institute that has been organized. The increasing number of students now pursuing this subject has occasioned the need for a suitable text for class work. The author has met this need. He formerly was instructor in Personal Evangelism and Director of Practical Work at the Moody Bible Institute, and is well qualified for this task. During his last four terms as instructor the students of the Day and Evening Schools memorized more than two hundred thousand passages of Scripture, some learning as many as two hundred in a single term. The contents of this book is not merely devoted to directions for Scripture memorizing, but furnishes instruction for the use of the memorized Word with all classes and conditions of unsaved. The concluding chapters provide instruction to be given new converts, and the essential conditions and qualifications for successful soul winning. This text has been approved by the Evangelical Teacher Training Association for its Standard Training Course.

192 pages. 7 1/4 x 5 inches. Fleming H. Revell Company, New York. \$1.50. C. H. B.

### Famous Friends of God

This book of twenty-eight stirring chapters, by the pastor of the First Presbyterian Church, Centerville, Iowa, is intended to inspire youthful hearts to courageous and conscientious Christian living. Facts from actual life are here made to gleam with heroic significance, as man after man is seen to undergo great danger and privation for the sake of his Christian testimony, or his religious conviction. A number of brave women are also in the picture. The subtitle of the book tells its story—*Hero-Tales of Faith*.

190 pages. 7 1/2 x 5 1/4 inches. Fleming H. Revell Company, New York. \$1.50. W. M. R.

### Rose from Brier

Here is a beautiful collection of meditations and poems, meeting every one's need at times for self or others. Each is brief and personal, and all were written originally not for general circulation, but to share with fellow sufferers the author's difficult experiences and the blessed consolations of the Comforter. When busy in the large service of Dohnavur Fellowship for the cruelly abused children of South India, she was overtaken by accident which has wracked her body with pain for long months, so that she speaks with knowledge, and neither forgets her suffering in ecstasy of spiritual flight nor denies it with stoic fortitude. Victory and peace amid pain, by the infinite mercies of God, rather than deliverance from it, is her message while discovering no adequate explanation in this life.

The expression, both prose and poetry, is as choice as the thought, supplemented by four photographic illustrations of roses and other flowers. A rare spirit breathes in these pages so full of inspiration and beauty.

206 pages. 7 1/2 x 5 inches. Macmillan Company, New York. \$1.60. H. E. S.

### Something Happened

No more remarkable missionary book has ever been written. As a record of heroic endeavor it matches anything in print; and as a story of Christian evangelism it is in a class by itself!

Perhaps a few readers have followed, in a desultory fashion, the adventures of three women missionaries of the China Inland Mission who have devoted some ten years to evangelism in the far northwest, extending into Chinese Turkestan. No more strenuous

or dangerous undertaking has ever been attempted by women missionaries anywhere at any time. Few men would venture to follow in their tracks.

In this book the whole history is told, and told both charmingly and realistically—at least as much of the story as could be crowded into one convenient volume. Running through the whole is a continuous testimony to striking divine guidance and interposition. And abundantly it is shown, in most unusual circumstances, that the gospel is the power of God unto salvation.

No pastor or missionary circle will want to miss the reading of a book so thrilling, and so stimulating to Christian faith.

320 pages. 7 1/4 x 5 1/4 inches. China Inland Mission, Philadelphia, \$2.00. W. H. H.

### The Divine Program in Human History

In this compact volume the author has done a good service for its readers. These studies of present day conditions are both profound and yet popular. Using clear and vigorous language he deals with truths and facts which the Church will do well to face and to heed. The first chapter, on "The Authority and Evidence," shows that in spite of appearances to the contrary, we may have the assurance that the world is not drifting without control towards chaos and destruction. Its Creator is still at the helm. The remaining chapters deal with certain phases of divine revelation in relation to inspiration, creation, history, prediction, dispensation, and consummation, closing with the divine program realized. Various charts are interspersed.

206 pages. 7 1/4 x 4 1/4 inches. Pickering and Inglis, London, 75 cents. G. S.

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### World Tides in the Far East, by Basil Mathews.

The old order is disappearing in China and Japan. Communism, nationalism, and mechanism are surging tides which threaten to engulf these multitudes and endanger the peace of the world. So runs the thesis of the author, a world traveler, a native of Oxford and a graduate of its famous university, and a man recognized as being in the front rank of journalists writing in the English language. He has for years studied world affairs from the vantage ground given him by his association with great international Christian bodies, and obviously shares their conviction concerning the integration of the social gospel. The book is very illuminating on the enormous forces at work in the East, but should be read against the background of a correct dispensational understanding.

175 pages. 8 1/4 x 5 1/4 inches. Friendship Press, New York. \$1.00. J. R. R.

### The New Why and How of Woman's Missionary Union, by Wilma Geneva Bucy.

A handbook for organization of women's missionary groups, giving full details of manner of effecting organization, creating interest, conduct of meetings, arrangement of programs, objects of benevolence, etc. Prepared especially for the Southern Baptist Church, but containing much material that may prove useful to others.

118 pages. 7 1/4 x 4 1/4 inches. Baptist Sunday School Board, Nashville. 35 cents.

W. H. H.

### Dr. Apricot of "Heaven Below," by Kingston De Gruche.

An abridged biography, one of a series of twenty-four Missionary Heroes, prepared especially for young folks. Dr. Main, now retired in Scotland, rendered some forty-six years of service in China, leaving behind him a most extraordinary monument in the way of Christian institutions, as well as the fragrance of a life of joyful self-sacrifice.

36 pages. 7 1/4 x 4 1/4 inches. Marshall, Morgan and Scott, London. 30 cents.

W. H. H.

### The Nursery Child in the Church School, by Anna Frelove Betts.

The author of this book through study and experience knows little children, and how to teach them. She is acquainted with literature and materials needed by workers in a nursery school. The book is excellent to acquaint the teacher with the three year old, his needs, and what the church nursery should do for him. Adequate information is given concerning the equipment of the nursery, the requirements of the teacher, how to win the co-operation of the home, play in the church nursery, appropriate pictures, stories, songs, and rhythms.

There are some statements with which we cannot agree, one of which is that "few Bible stories are suitable for children of three or four years." We believe that many stories can be arranged to awaken the little one's love for Jesus. We note that the stories for the Sundays preceding Christmas are beautifully prepared to arouse the child's love for the baby Jesus.

194 pages. 8 x 6 inches. The Abingdon Press, New York. \$1.25. J. E. C.

### Christ for Me, by Charles Forbes Taylor.

The author, known a few years ago from coast to coast as the Boy Evangelist, is described as a sterling and unflinching proclaimer of an out-and-out evangelical gospel. These fifteen messages bear out this judgment. They were given in the heat of the day to many thousands of busy people. Business men and women, young people from banks, offices, factory and college; housewives downtown shopping—with the ever-drifting crowd found in any large city—came to the brief noonday services. Mr. Taylor's thought in releasing them in print is to give courage, inspire hope, stir faith, and bring cheer, and right well will they fulfill their mission.

96 pages. 7 1/4 x 5 1/4 inches. Fleming H. Revell Company, New York. \$1.00.

J. R. R.

### In the Tiger Jungle, by Dr. Jacob Chamberlain.

The human interest in this book of mis-

sionary adventure is as fresh today as when it was published almost four decades ago. It follows the line of the author's later but better known book entitled *The Cobra's Den*. The present work contains twenty-three chapters following an illuminating lecture on "Who Are the Telegus?" There are eight photographs. The introduction was written by the late Francis E. Clark, the Father of Christian Endeavor. Those who would follow the development of real missionary work after an intimate, but thoroughly practical and wholesome pattern, will find gratification in reading these jungle tales.

218 pages. 7 1/4 x 5 1/4 inches. Fleming H. Revell Company, New York. 75 cents.

J. R. R.

### The Outlined Galatians, by Robert Lee.

The author, well-known on both sides of the Atlantic, has brought forth many excellent volumes in recent years. Considering the immense amount of ritualism and legalism given forth in modern pulpits and held by many who claim to be Christians, it would seem that there is a real need on the part of the Christian Church for further study on the book of Galatians. While this is an outlined study, we find the author's notes most helpful and full of material for a busy pastor.

115 pages. 8 3/4 x 5 1/4 inches. Pickering and Inglis, London. 90 cents. D. L. F.

### The Keswick Convention 1933.

God has marvelously blessed the gathering of the Christians at this famous spot in England for well nigh sixty years. This convention has always maintained the need of doctrinal teaching and holy living. Many leading Bible teachers were on the program at the 1933 convention. The publishers are to be complimented on putting out these addresses in a much better bound volume than in previous years.

274 pages. 9 3/4 x 6 1/4 inches. Pickering and Inglis, London. Paper, 75 cents. D. L. F.

### Out of His Treasure House, by Donald Davidson, B.D., B. Litt., Ph.D.

These "Short Talks to Children on famous Bible Incidents," given by Dr. Davidson at the morning service in his own church, were found profitable to young and old. Each address is based on Scripture and presents a truth so simply and interestingly that even a child can understand and enjoy it.

159 pages. 7 x 5 inches. Pickering and Inglis, London, 75 cents. J. E. C.

### All about the Sunday School, by Addie Marie French.

The title suggests the contents, which gives information upon many phases of Sunday School work. The curriculum, methods, cabinet meetings, qualifications of officers and teachers, Sunday School attendance, and poster-making are given special attention. A chapter is devoted to each department and its special needs. Directions for activities and lists of books and supplies are included.

123 pages. 9 x 6 inches. Christian Publications, New York. \$1.00. J. E. C.

### The Queenly Quest, by Rosalie Mills Appleby.

Mrs. Appleby's literary charm, her fine Christian womanly point of view, and the delightful way in which she reflects Brazilian folklore and the glory of nature in South America are combined in this inspiring portrayal of beautiful girlhood. Girls of today are in special need of such a presentation of that which makes "the King's daughter, all glorious within." We believe many a young girl through the reading of this book will receive a new desire for those qualities which make life beautiful.

160 pages. 7 1/4 x 5 inches. The Judson Press, Philadelphia. \$1.00. J. E. C.

### FREE GRANTS OF LITERATURE

"The children in my room were telling stories in language class Friday. One of them said, 'I want to tell one from my little Bible' (the Gospel of John). She very effectively told the story of 'The Dead Sinner' on pages 38, 39, 40 and 41. Following her, many told stories from the little Gospel. Many of the children report that their mothers and fathers are reading aloud the Gospel at home. Through the study of the Gospel many

discipline problems have been solved. We have discussed the love that Jesus had for His children and thus discussed how we should love each other. We are trying to practice these rules in our daily lives. One day, we were talking of the coming of Christ. One child said, 'That scares me.' Another spoke up quickly, 'Why this little book says: 'Let not your heart be troubled, neither let it be afraid.'—Mrs. E. D., Ala.

The total amount of literature sent from February 1 to February 28, 1934: 12,551 Colportage Library books, 14,372 Evangel Booklets, 9,754 Pocket Treasuries, 61,019 tracts, 27,182 Gospels of John (Horton edition), 735 Testaments, 142 Praise pamphlets (song pamphlets), 150 Emphasized Gospels of Matthew.

Sent in: 977 shipments to 45 states, 4 shipments to the Philippine Islands, 4 shipments to Canada, 17 shipments to 14 foreign countries, 5 shipments to Porto Rico.

**Africa Book Fund:** 1 shipment: 2 Colportage Library books, 2 Pocket Treasuries, 2 Gospels of John (Horton edition).

**Army and Navy Book Fund:** 2 shipments to 2 states, 1 shipment to a foreign country: 55 Colportage Library books, 138 Evangel Booklets, 50 Pocket Treasuries, 415 tracts, 175 Gospels of John (Horton edition).

**Free Tract Fund:** 8 shipments to 8 states, 1 shipment to Canada: 585 tracts.

**French Louisiana Book Fund:** 4 shipments: 114 Colportage Library books, 187 Evangel Booklets, 1,600 tracts, 1,525 Gospels of John (Horton edition), 50 Testaments.

**General Mission Fields Book Fund:** 5 shipments to 5 foreign countries: 88 Colportage Library books, 36 Evangel Booklets, 10 Pocket Treasuries, 2,545 tracts, 1,220 Gospels of John (Horton edition).

**Hospital Book Fund:** 136 shipments to 39 states: 2,603 Colportage Library books, 3,285 Evangel Booklets, 4,092 Pocket Treasuries, 24,313 tracts, 4,242 Gospels of John (Horton edition), 12 Testaments.

**India Book Fund:** 3 shipments: 31 Colportage Library books, 19 Evangel Booklets, 200 tracts, 200 Gospels of John (Horton edition).

**Latin America Book Fund:** 5 shipments to 4 states, 5 shipments to Porto Rico, 7 shipments to 6 foreign countries: 1,229 Colportage Library books, 1,398 Evangel Booklets, 6,595 tracts, 45 Gospels of John (Horton edition).

**Life Saving Station Book Fund:** 1 shipment to a state: 15 Colportage Library books, 19 Evangel Booklets, 25 Pocket Treasuries, 25 tracts.

**Mountain Book Fund:** 340 shipments to 11 states: 2,811 Colportage Library books, 2,564 Evangel Booklets, 1,576 Pocket Treasuries, 4,307 tracts, 5,474 Gospels of John (Horton edition), 584 Testaments, 50 Emphasized Gospels of Matthew, 60 Praise pamphlets, 1 Bible Alphabet and Memory Work booklet.

**Negro Book Fund:** 9 shipments to 8 states: 272 Colportage Library books, 224 Evangel Booklets, 1,096 Pocket Treasuries, 385 tracts, 3,226 Gospels of John (Horton edition), 1 Testament.

**Philippine Islands Book Fund:** 4 shipments: 39 Colportage Library books, 24 Evangel Booklets, 110 tracts, 35 Gospels of John (Horton edition).

**Pioneer Book Fund:** 337 shipments to 14 states, 3 shipments to Canada: 2,889 Colportage Library books, 3,269 Evangel Booklets, 673 Pocket Treasuries, 3,075 tracts, 4,661 Gospels of John (Horton edition), 38 Testaments, 100 Emphasized Gospels of Matthew.

**Prison Book Fund:** 125 shipments to 37 states: 2,257 Colportage Library books, 3,033 Evangel Booklets, 1,695 Pocket Treasuries, 15,968 tracts, 6,067 Gospels of John (Horton edition), 50 Testaments, 2 Praise pamphlets.

**Reforestation Camp Book Fund:** 10 shipments to 9 states: 154 Colportage Library books, 176 Evangel Booklets, 535 Pocket Treasuries, 896 tracts, 310 Gospels of John (Horton edition), 80 Praise pamphlets.

### D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from February 1 to 28, 1934, inclusive:

	Number of Contributions	Amount of Contributions
Africa .....	4	\$ 29.00
Alaska .....	1	5.00
Army and Navy .....	2	2.50
Fire Stations .....	2	26.00
French Louisiana .....	2	42.00
General Missions .....	3	23.50
Hospital .....	222	861.14
India .....	1	3.00
Latin America .....	38	169.25
Lodging House .....	1	10.50
Lumber Camp .....	1	25.00
Negro .....	2	142.50
Mountain .....	137	457.63
Pioneer .....	129	695.01
Prison .....	173	678.76
Seamen .....	1	2.00
Spain .....	1	25.00
Free Tract .....	6	18.18
Reforestation Camps .....	15	185.56

Moody Bible Institute Monthly



# Alumni News

William M. Runyan

In collaboration with the Alumni Association of the Moody Bible Institute

This department provides items of personal and general news of special interest to all former Institute students. Heartly and prayerful cooperation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

## MOODY FELLOWSHIP OF SOUTHERN CALIFORNIA

The Moody Fellowship of Southern California held its annual meeting on February 16 at the Bible Institute of Los Angeles. Rev. J. Henry Hutchins '12, was chief speaker of the evening, and among others were Dean McCreery and Dr. John A. Hubbard '97, of the faculty of the Los Angeles Institute. There was an old-fashioned Moody Bible Institute song service as one of the features of the program, and a letter of greeting from Dr. Gray was read.

The following has been received from Miss Mildred M. Cook, secretary-treasurer of the Fellowship:

My dear Dr. Gray:

Your two letters, of February 8 and February 12, were read at the twenty-second annual meeting of the Moody Fellowship of Southern California on Friday evening, February 16, and the secretary was instructed to write you a word of cordial thanks on behalf of the Fellowship.

Among the more than eighty-five members who were present for the dinner in the Institute dining room and who heard your letters read, there were many who expressed heartfelt gratitude to God for you personally, as well as for the Moody Bible Institute.

The Founder's Week Conference at the Moody Bible Institute had been the object of much prayer on the part of friends in Southern California, as well as in other parts of the world; and your report of the blessing of God upon this gathering was most encouraging.

One sentence in your letter of February 12 which brought especial gladness was this: "I am cherishing the hope of meeting with you again, if our Lord delays His coming." Be assured, Dr. Gray, that if this hope should be realized, it would be cause for rejoicing on the part of every friend of the Moody Bible Institute in Southern California. Whether or not we are to have the great joy of seeing you again soon, it is our prayer, as it is your expressed desire for us, that we may ever "adorn the doctrine of God our Saviour in all things."

## BUREAU OF MAINTENANCE

The field men, representative of the Bureau of Maintenance, were guests of the Institute during Founder's Week Conference, and remained over another week or so for consultation with one another and the Director of the Bureau. It was a great pleasure for the Institute to have them, and the pleasure was mutual, as indicated

by a letter of appreciation they left with us on their departure which included, also, reference to the members of the Faculty and Institute Council, the Director of the Bureau, and the office force. The letter was signed by F. A. McElroy, A. J. Shartle, Robert B. Lore, H. K. Nelson, and E. B. Buckalew. J. M. G.

## ALUMNI ASSOCIATION REPORT

On February 5, at 12:30 noon, about three hundred members of the Moody Bible Institute Alumni Association gathered in Keith Hall for the annual luncheon and business meeting.

Following the luncheon, more than an hour was spent in an old-fashioned fellowship meeting, many taking part in testimony, some of whom had gone to the far corners of the earth since their student days. A number of those present had been students at the Institute as far back as 1890. What a blessed reunion! The Radio Trio favored the gathering with three selections, which were greatly enjoyed. At the conclusion of this service Mrs. Arthur McKee '13, at the piano, led the group in the singing of a number of old-time choruses.

The president, Rev. Norman H. Camp '01, in opening the business session gave a short message, quoting Hebrews 10:23-25, in which he presented five challenging reasons for the existence of the Alumni Association, namely: Fellowship, encouragement, admonition, intercession, and testimony; and exclaimed in concluding, "Long live the Alumni Association of the Moody Bible Institute!"

A business item of major importance was the adoption of a new constitution. In the next issue of the Alumni News Bulletin, which will probably appear sometime in April, it will be given in full. Should any former student not receive the bulletin, he is asked to notify the Alumni office, 153 Institute Place, Chicago.

The officers elected for the year 1934 were as follows:

President, Arthur G. Annette '22, Grundy Center, Iowa; first vice-president, Paul L. Arnold '31, Paxton, Ill.; second vice-president, Ronald R. Kratz '22, Creston, Iowa; secretary, Esther R. Klemme '23, Chicago; treasurer, Howard A. Hermansen '21, Chicago.

Mr. Annette, in concluding appropriate remarks concerning the work of the coming year, solicited the prayers of those present that the officers might be led aright, and be enabled to make the Alumni Association a blessing to all former students.

## ALUMNI MEETING

The Des Moines (Iowa) Auxiliary held its annual rally and business meeting at the Y. W. C. A. in Des Moines, February 19, with thirty-four present. A banquet was held early in the evening, after with a fel-

lowship and business meeting was conducted. The name of the auxiliary was changed to the "Moody Bible Institute Fellowship of Des Moines." Rev. Arthur G. Annette was the speaker of the evening. The meeting was thoroughly enjoyed by all, and the following officers were elected for the present year: Ann Benson '27, president; LeRoy Aspling '26, vice-president; Helen Hultman '30, secretary-treasurer.

## ECHOES FROM AFRICA

From Fort Crampel, A. E. F., under date of December 2, 1933, comes a gracious message to Dr. Gray from a group of M.B.I. former students, assembled for their annual conference who are serving under the Mid-Africa Mission in French Equatorial Africa. Their message, in part, follows:

"We never forget in our individual devotions to pray for God's richest blessing on all associated with the great work which He began, and which continues under His divine direction.

"The memories of happy days with his Word under Spirit-controlled teachers . . . convince us that nothing save a wholly consecrated life avails with Him who is the Author and Finisher of our faith."

The letter bears the following names: J. A. Warnken '29, and Mrs. Warnken '30, W. F. Nimmo '30, P. F. Metzler '21, Agnes Houston '23, Fern Minzey '26, Clarence Jeunnette '24, and Mrs. Jeunnette.

## EXCHANGE OF GREETINGS

An interesting exchange of greetings was noted on the opening day of Founder's Week. From Rev. W. E. Edmonds, D.D., pastor of the Glendale (Calif.) Presbyterian Church, came the following telegram:

"Moody Alumni, on invitation of the Glendale Presbyterian Church, had a delightful reception following the Sunday evening service, honoring the memory of D. L. Moody. Their greetings are shared by the large audience present. Dr. McCreery and Dr. Edmonds, pastor of the church, brought appropriate messages. May God's richest blessings be manifest during Founders' Week. John 17:23."

To the above gracious word was returned the greeting of Dr. Gray, the conference audience concurring, in the following words:

"The Moody Bible Institute and its friends are holding the opening rally of Founder's Week Conference in our Auditorium, and all join in congratulations on your church jubilee and in warmest greetings to the Moody Alumni meeting with you. We commend to you all D. L. Moody's motto: First John, two, seventeen (last clause)."

## RECENT SPECIAL SPEAKERS

Rev. Thomas Houston, pastor, Pine Street Presbyterian Church, Hammond, Ind.; Evangelist Earl Anthony, Oquawka, Ill.; Rev. T. J. Bach, general director, Scandinavian Alliance Mission; Miss Martha Loud, Pandita Ramabai Mukti Mission, India; Mr. Levi Hagberg, missionary, Venezuela, Scandinavian Alliance Mission; Miss Mabel Beckley, missionary, Africa, United Brethren Mission; Rev. A. D. McGill, South Africa General Mission; Dr.

C. R. Scafe, evangelist and Bible teacher, Detroit, Mich.; Mrs. Arthur F. Tylee, Inland South America Missionary Union.

#### FACULTY AND STAFF ENGAGEMENTS

Mrs. Ralph Allison, Feb. 4, 11, 18, 25, Wellspring Bible Class, Fourth Presbyterian Church, Chicago.

Clarence H. Benson, Feb. 25, stereopticon lecture, Wheaton College, Wheaton, Ill.

J. W. Davis, Feb. 4, Hoyne Avenue Evangelical Church, Chicago; Feb. 28, Grace Evangelical Church, Chicago.

Dr. P. B. Fitzwater, Feb. 18, Olivet Presbyterian Church, Chicago; Feb. 24-26, First Baptist Church, Alton, Ill.; Feb. 26, Shurtleff College, Alton, Ill.

D. L. Foster, Feb. 18, young people's meeting, North Park Swedish Mission Church, Chicago; Feb. 25, 26, Presbyterian Church, Holmen, Wis.

Dr. W. H. Hockman, Feb. 4, Atonement Lutheran Church, Chicago; Feb. 27, Roseland Swedish Evangelical Mission Church, Chicago.

Harold L. Lundquist, Feb. 25, Humboldt Park Swedish Mission Church, Chicago.

Dr. H. Framer Smith, Feb. 18, Union Tabernacle, Racine, Wis.; Feb. 25, Brotherhood Class, Moody Memorial Church, Chicago.

Mrs. H. L. McCord, Feb. 3, West Side

Rescue Mission, Chicago; Feb. 19, Mother and Daughter Banquet, Buena Memorial Presbyterian Church, Chicago; Feb. 26, Bible class, Buena Memorial Presbyterian Church.

W. Taylor Joyce, Feb. 12, Bible Faith Mission, Chicago; Feb. 21, Community Church of Christ, Whiting, Ind.; Feb. 25, Walters A. M. E. Zion Church, Chicago; Feb. 26, Mayfair Bible Church, Chicago.

Howard A. Hermansen, Feb. 10, union

Beatrice M. Keur '29, Malaybalay, Bukidnon, Philippine Islands, reports that the fourth year of the Bethel Friendship Dormitory has been full of evidences of God's marvelous love and tender care. A new building is under construction which will accommodate twenty-five girls. The group of sixteen girls in the school last year are all saved, the last two confessing Christ on New Year's Eve. See picture near at hand.

Margaret E. Phelps '32, is witnessing the desire of her heart in seeing Jewish maidens brought into a radiant and courageous faith in the Messiah, at the Chicago Gospel Mission for the Jews. These conversions are followed by severe persecutions, bravely borne for Jesus' sake.

Harold B. Street '32, and Mrs. Street (Mabel Ellis '23), with their three children, have advanced on horse- and mule-back from Addis Ababa over mountain paths to Soddu, Ethiopia. Later they will settle at Dorsey and set up a Bible school in the heart of the Walamo speaking area. Address mail, care of Sudan Interior Mission, Box 105, Addis Ababa, Ethiopia.

Charlotte Cobb '31, writing from Chan Chuen,

China, reports progress in language study, and indicates that she is adapting herself to the conditions and demands of her field of service.

C. F. Geiger '00, Rushford, Minn., has received his 1934 certificate from the Missouri State Board of Pharmacy. Before entering the ministry he spent ten years as



Bethel Friendship Dormitory, 1934, Malaybalay, Bukidnon, Philippine Islands. The missionaries, left to right, seated in front row, are: Mrs. J. D. Anderson (Margerie Keur '32), Beatrice Keur '29, Mrs. H. W. DeVries, and Miss Rhoda Little.

young people's fellowship meeting, First Swedish Evangelical Free Church, Chicago.

William M. Runyan, Feb. 25, Grace Gospel Tabernacle, Chicago.

#### STUDENTS OF OTHER DAYS

John S. Hall, M.A. '08, of the Sudan Interior Mission, has issued a keenly interesting report of the occupancy of a new field, which he entitles, "The Sublimation of the Farm Field." Outside the city wall of Garko, a four-acre plot has been adorned with the beginnings of mission buildings. Says the writer: "But a farm field after all may this place ever remain: a fertile seed-plot for the higher growths in the realms of faith and ethics and spiritual achievement where Jesus Christ wears the crown."

Dr. Hyman L. Weber '11, and Mrs. Weber (Ethelbert B. Kalb '01) report marked victories at the Central Hospital, Elat, Ebolowa, Cameroun, W. Africa, operated under the Presbyterian U. S. A. Board. The spiritual work is promoted prayerfully and urgently, as witness the professions of faith during 1933—patients at hospital, 147; by staff evangelistic teams, 113; leper colony teams, 123; Eyindi Si leper colony, 29; a total of 412.

Oliver E. Eckstrom '31, and Mrs. Eckstrom (Bessie Cushnie '31), write from San Pedro, Sac., Dept. of San Marcos, Guatemala, C. A. They are in a region of 200,000 population with less than 1,000 believers in the entire number. Much land to be possessed—the usual story of our missionaries everywhere.

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a pharmacist, principally in St. Louis. While still cherishing regard for the important function of pharmacy, he has found his true life work in the ministry of Christ. (Item, in part, from *Tri-County Record*, Rushford, Minn.)

Elmer H. Gillespie '28, remembered by many as the wheel-chair student, resides at the Hotel Normandie, Philadelphia, while pursuing studies at the University of Pennsylvania, across the street. He is permitted by the hotel management to hold Sunday morning Bible classes for the colored maids, and much blessing is resulting.

Alvin V. Canady '29, Gravette, Ark., is carrying on a mission work in the home town, and with Mrs. Canady is doing much gospel work in rural regions in northwest Arkansas. Many souls are being saved.

Edward A. Marshall, D.D. '98, for a number of years Director of the Missionary Course at the Institute, reports that Mrs. Marshall and their son, John C. Marshall '33, are taking passage late in March for Palestine, where Mrs. Marshall will devote one month to the making of panoramic bird's-eye views of Jerusalem, that will later be used in Bible history courses in this country. Institute friends will pray that they may have a safe and profitable journey.

Dennis Samuelson '32, has been witnessing for the Lord in Rockford, Ill., where he has been engaged in the work of the Gospel Mission as well as assisting in church services and teaching a young men's Bible class.

Ward Munsell and Mrs. Munsell (Anna Rodgers '24), Danli, Honduras, look back over eight months of service in Danli, with praise for blessings received and definite answers to prayer. They are praying for a chapel or a mission home, and they also need two mules for their evangelistic work in towns and villages.

Orville D. Jobsin and Mrs. Jobsin (Charlotte Hillegas '15), Bozoum par Bangui, French Equatorial Africa, have been working in Africa for twelve years. They ask prayer that the evangelists in the various chapels may truly have a burden for lost souls.

Charles C. Colas '22, pastor of the First Baptist Church, Abilene, Kan., which he has served for more than ten years, led in a celebration of the sixty-fifth anniversary of the organization of the church, on January 7, 1934. An attractive folder containing a history of the church and the anniversary program was issued.

Mrs. Horace Murfin (Ida Green '33), with baby Phyllis, arrived in Brazil the first of December, to join her husband in mission service at Catole, a new station where the few believers have been praying for a resident missionary for at least five years. Mr. Murfin '32, has been in Brazil for several months. Much prayer for these earnest workers in a most difficult field will contribute greatly to their success.

Mr. and Mrs. Anton C. Andersen, both of '16, write a very interesting report to "friends at home" of their work at Tshene, Mangai-Etat, sur Kasai, Congo Belge, W. C. Africa. Their daughter Emma, but sixteen years of age, is responsibly connected with hospital service. Many are reaching out for the Word of Life.

Charles J. Shaw '27, and Mrs. Shaw are bereaved in the death of their baby girl of eight weeks, in far-off Be Ladje, French Equatorial Africa. "Safe in the arms of Jesus."

Elmer O. Paulson '29, and Esther Forsberg Paulson '26, are rejoicing that their daughter Phyllis was born Nov. 30, 1933, not 1934, as erroneously stated in the March MONTHLY.

Ivy E. Craig '19, wrote from Boston in February that she expected to sail for Mt. Silinda, S. Rhodesia, Africa, on March 1, on the freighter "Chincha" direct for Cape Town.

#### BORN

To H. E. Widmer '25, and Mrs. Widmer, a son, Jonathan Lee, Feb. 26, Albany, Ore.  
To Harold L. Adams '31, and Mrs. Adams (Helen Siefkas' 31), a son, Paul Luther, Feb. 19, Osceola, Iowa. Mr. Adams is pastor of the M. P. Osceola County Circuit.

To Ernest W. Carlburg '31, and Mrs. Carlburg (Gen Eva Hubbell '23), a son, Herbert V. Luther, Dec. 27, 1933, C. I. M., Si Ho, Kansu, China.

To Fred G. Lasse '24, and Mrs. Lasse (Helen Eickenberg '27), a son, Phillip Charles, Nov. 29, 1933, Africa.

To J. E. Leenhouts '20, and Mrs. Leenhouts (Tillie Karsten '21), a daughter, Suzanne Mae, Feb. 3, Merton, Wis.

To Lloyd S. Johnson '22, and Mrs. Johnson (Esther M. Bergman '22), a son, James Gordon, Nov. 18, 1933, Minneapolis, Minn.

To C. P. Carr '24, and Mrs. Carr, a son, Samuel David, Nov. 30, 1933.

#### MARRIED

Albert Ewert '31, and Rosie Helena Tieszen, Feb. 15, Marion, S. D.

Wallace B. Morgan and Lutie F. Budd '22, Winamac, Ind. (date not given).

Hollis H. Peyton '21, and Marion E. De Vries '21, Feb. 1, Parkersburg, W. Va. Their address is 55 W. Main St., Mannington, W. Va. Mr. Peyton is pastor of the Calvary Baptist Church of that city.

Arnold T. Anderson '31, and Nellie B. Ugland '30, Sept. 17, 1933, Lake Mills, Iowa. Present address, Augustana Theological Seminary, Rock Island, Ill.

Benjamin Kolton '33, and Harriet Knipple '33, New Castle, Pa., Dec. 25, 1933.

#### AT REST

Mrs. Harold A. Somerville (Myrtle B. Dunn '25), after a lingering illness, was called into rest on January 24 at Amarillo, Tex. Interment was at Erie, Pa. Through all her sufferings she bore a radiant testimony to the sufficiency of God's grace.

William Matthew Holderby '05, passed away at his home in Huntington Park, Calif., December 5, 1933, after a brief illness.

Anna May Nelson '20, was called into her Lord's presence on January 20, from Chicago, Ill.

D. Belle Smith '02, is reported as recently called Home, from Columbia, S. C.

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#### References

Dr. Will H. Houghton Rev. Jos. G. Snyder  
Dr. H. A. Ironside Dr. Geo. H. Dowdant  
Rev. Arthur J. Bowen Mr. John J. Trout  
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## RADIO STATION

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### SENIOR CLASS BROADCAST

An interesting feature of the life and work of the Institute is the Midnight Hour broadcast of a program conducted by members of the graduating class. The next graduating class will have this hour, Tuesday, April 3. This affords an opportunity for the friends of the members of the class, throughout the United States and Canada, to hear their songs and testimonies. It also provides an opportunity to present important phases of the work of the Educational Department.

### BIRTHDAY REQUEST PROGRAM

The broadcast from 12:00 to 1:00 o'clock on Saturday noon has for many years been devoted chiefly to organ and piano music from the Auditorium of the Institute. Recently, it was decided to use the period from 12:00 to 12:45 as a request program, especially for those having birthdays from Sunday to Saturday of the week. The requests are received and acknowledged, and mention is made of the city from which they come. While it is not the policy of W-M-B-I to acknowledge requests with the name of the correspondent, the mention of the locality usually identifies the request.

### LETTER WEEK SOUVENIR

Letters are still being received expressing appreciation for the souvenir of "Letter Week." The card containing the words, "The Coming of the Lord Draweth Nigh" (James 5:8), is being displayed in prominent places in the homes of those who have received it, and will be silent witness to the truth that it declares.

### RADIO SCHOOL OF THE BIBLE

Those responsible for the Radio School of the Bible express gratitude to God for the large number of enrollments for the Winter Term. In fact, every week finds each of five classes with an enlarged roster. The subjects for the Winter Term are:

Each Tuesday, "Hand-Picked Fruit," Mr. Joyce; Wednesday, "Studies in Matthew, Part I," Mrs. McCord; Friday, "The Man in the Glory," Mrs. McCord; Friday, "Synthetic Bible Studies, Genesis to Deuteronomy," Mr. Wuest; Saturday, "Plain Talks on Alleged Bible Difficulties," Mr. Loveless.

Although the term is considerably advanced, the \$1.00 enrollment fee for each course will bring not only the outlines for the remaining periods, but also the outlines thus far used—a complete set.

The schedule for the Summer Term, opening early in May, is in course of completion. Those interested in subjects, instructors, time of broadcasts, and other particulars, will please send names and addresses. These will be put upon the mailing list, and it will be a pleasure to supply the desired information.

### FOUNDER'S WEEK ECHOES

In addition to the many hundreds of visitors who were able to attend Founder's Week Conference in person, thousands listened to the messages over W-M-B-I. Many letters have been received expressing thanks to God for the blessings.

The following letter is characteristic of many which came in:

"I was not able to attend the conference this year, but as I sat by one of

God's windows—the radio, He threw out even a greater blessing than I had expected. Thank God for the radio station 'dedicated wholly to the service of our Lord and Saviour, Jesus Christ,' and for all who are associated with it.

"The Moody Bible Institute indeed has been, and continues to be, a 'Lofty Lookout'! I am convinced that all who have heard the messages of Founder's Week are more determined than ever to give the Bible as it is, without compromise, to men as they are. 'Jesus Saves' still 'From Greenland's icy mountains' to sunny Africa.

"Please pray that I might be a clean vessel fit for the Master's use, and, if it is His will, come back to the Institute for further study. The small gift for conference expenses enclosed is not according to the blessing received, but Jesus knows all about it."

### "LITTLE IS MUCH—"

Many of our listeners are finding it possible to share in the maintenance of this radio station, and we are most grateful for every gift, be it little or great. "Little is much when God is in it," and He can multiply the small gift to His glory. Will you not make the matter of financial maintenance of this work the subject of definite prayer?

### ALUMNI BROADCAST

On Tuesday, April 17, at twelve o'clock, midnight (Central Standard Time), the Alumni Association will present a broadcast over W-M-B-I. All former Institute students are urged to listen to this interesting program.

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## MONTHLY PROGRAM OF STATION W-M-B-I Central Standard Time

Sunday, April 1, 8, 15, 22, 29

7:30 A.M.—Swedish Service  
11:30 A.M.—North Shore Church Service  
1:30 P.M.—Norwegian Service  
2:00 P.M.—Service of Worship and Praise

Monday, April 2, 9, 16, 23, 30

7:00 A.M.—Sunrise Service  
10:30 A.M.—Devotional Hour  
11:30 A.M.—Continued Story Reading—Wendell P. Loveless  
12:00 M.—Loop Evangelistic Service  
1:00 P.M.—Organ Program and Bible Reading  
3:00 P.M.—Music  
3:30 P.M.—"I See by the Papers"

Tuesday, April 3, 10, 17-24

7:00 A.M.—Sunrise Service  
10:30 A.M.—Music and Short Story Hour  
11:30 A.M.—Continued Story Reading  
12:00 M.—Loop Evangelistic Service  
1:00 P.M.—Organ Program and Bible Reading  
3:00 P.M.—Radio School of the Bible—Rev. W. Taylor Joyce  
3:30 P.M.—Scandinavian Service  
12:00 P.M.—Midnight Hour

Wednesday, April 4, 11, 18, 25

7:00 A.M.—Sunrise Service  
10:30 A.M.—Shut-in Request Program  
12:00 M.—Loop Evangelistic Service  
1:00 P.M.—Organ Program and Bible Reading  
3:00 P.M.—Sunday School Lesson—Iris Ikeler McCord  
3:30 P.M.—Question Hour—Mr. Loveless

Thursday, April 5, 12, 19, 26

7:00 A.M.—Sunrise Service  
10:30 A.M.—Music and Missionary Hour—John R. Riebe  
11:30 A.M.—Continued Story Reading  
12:00 M.—Loop Evangelistic Service  
1:00 P.M.—Organ Program and Bible Reading  
3:00 P.M.—Music  
3:15 P.M.—"The Jew"—Rev. Solomon Birnbaum  
3:30 P.M.—Music Faculty Program

Friday, April 6, 13, 20, 27

7:00 A.M.—Morning Glory Club  
10:30 A.M.—Music and Radio School of the Bible—Mrs. McCord  
11:30 A.M.—Continued Story Reading  
12:00 M.—Loop Evangelistic Service  
1:00 P.M.—Organ Program and Bible Reading  
3:00 P.M.—Home Hour  
3:30 P.M.—Radio School of the Bible—Rev. Kenneth S. Wuest  
12:00 P.M.—Midnight Hour

Saturday, April 7, 14, 21, 28

7:00 A.M.—Sunrise Service  
10:30 A.M.—K. Y. B. Club—Theresa Worman  
11:00 A.M.—Church School Period and Music  
11:30 A.M.—Jewish Sabbath Service—Mr. Birnbaum  
12:00 M.—Birthday Request Program  
12:45 P.M.—Message  
1:00 P.M.—Special and Bible Reading  
2:00 P.M.—Young People's Hour—Rev. J. Guy Jordan  
2:20 P.M.—"Mother Ruth"  
2:50 P.M.—Musical Program  
3:30 P.M.—Radio School of the Bible—Mr. Loveless

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